

THE
REDEEMER's Glory Unveil'd,
OR THE
Excellency of CHRIST Vindicated,
IN THE
Antiquity of his PERSON,
AS
GOD-MAN, before the World began:

BEING
An Explication of the MYSTERY, which was
kept secret, from the Beginning of the World.

Wherein are unfolded,
The Doctrines of the Pre-existence of the Soul of
JESUS CHRIST, and the Glory of the Elect in their
vital Union to him, &c. being a Reprehension of
this degenerate Age.

By SAMUEL STOCKELL,
Minister of the Gospel; not of Men, neither by
Man, but by JESUS CHRIST, and Pastor of a
Church of CHRIST in London.

Jer. iii. 15. And I will give you Pastors according to
mine Heart, which shall feed you with Knowledge
and Understanding.

Eph. iii. 8, 9. Unto me, who am less than the least of
all Saints, is this Grace given, that I should preach
among the Gentiles the unsearchable Riches of Christ.
And to make all Men see, what is the Fellowship of the
Mystery, which from the Beginning of the World,
hath been hid in God, who created all Things by Jesus
Christ.

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A D D E N D A

Page 5. at the Bottom.

VII. The Portion which Believers have in the Redeemer.

Sankt Kothem. S. Wait





To the CHURCH of CHRIST,
over whom the Lord, by
your own Consent, hath
made me Pastor, Grace
and Peace from God our
Father, and the Lord
Jesus Christ, be multi-
plied.

DEARLY BELOVED,

WHOM I love in the
Truth, and for the
Truth's sake, which
dwelleth in us, and shall
be with us for ever, the
regnant Proofs that you have gi-
en of your Love to, and Zeal for

The Dedication.

the great and glorious Truths of the everlasting Gospel of God, and the tender Regard that you have always had, under my Ministry, for the Redeemer's Glory, with many other Particulars which might be mentioned, give you an indisputable Right to the Dedication of The Redeemer's Glory Unveil'd, &c.

It administers abundant Joy to my Soul, when I consider you, as the Seals of my ministerial Labours among you ; for, though you have had many Instructors in Christ, you have not had many Fathers : But, as an Instrument in the Hand of the Holy Ghost, I have begotten you in the Gospel ; and, as many of you have been regenerated by my Ministry, so all of you have professed abundant Joy and Establishment thereby. O that I may be made a farther Instrument in the Hand of the Lord, to carry on the great Work
be

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begun, and present you as a chaste Virgin to Christ, and that you may be my Joy and Crown, in the great Day of Accounts.

But I am very jealous over some of you, that you have only a Name to live, and that your Hearts and Works are not right before God : That you are dead, while you have a Name in God's House, and a Place within his Walls. May the good Lord awaken you, and bring you to himself, and to the Knowledge of the Things that tend to your Peace, before they are bid from your Eyes. Remember, that if the Ordinances of Christ do not give and convey Grace, they barden and fear ; and, O what a dreadful Thing is it to be hardened under the Dispensations of Grace, and to be ripened for everlasting Damnation, by the very Means Heaven hath appointed to make the Redeemed

A 3

meet

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*meet for the Inheritance among the
Saints in Light !*

However, it is my great Glory, that this is the Case of but a few; for the most of you are always, with a cheerful Aspect, ready to shew a reverential Regard to the Person of Christ and his Institutions. Your Faith and Conversation have been, and, blessed be God, are according to the Gospel-Revelation; for, in these Respects, you have been inferior to none, but have even surpassed many of your elder Sisters. In these Matters, many Daughters have done well; but thou, I had almost said, excellest them all.

But I must say this of you, that you have excelled most of the Churches; for few of them can equal you, in your constant and steady Adherence to the Doctrine of the Redeemer's Antiquity, as real, though secret,

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secret, God-Man, before the *World began*, as the *Head* of all God's *Ways and Works*: In whom, with amazing *Delight*, you are made daily to *see*, and that for yourselves, an ineffable *Fulness* of *Nature*, *Grace*, and *Glory*. With what Joy have you *beheld* your *Justification*, in his imputed *Righteousness* founded on the *Covenant*? And you have also, with great *Pleasure*, viewed the *Holiness* that fills his Person, the *Communications* of which are to you the *Sanctification* of your Souls, and your *Meetness* for *Glory*. You likewise *behold* the *Faithfulness* of your God in his *Covenant*, in daily communicating these *Graces* to you, whereby you are enabled to go on, with steady *Pleasures* and unshaken *Joys*; to the *World* where *Joys* and *Pleasures* are grown to full Perfection: And this influences your *Conversation*,

A 4

and

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and makes you adorn your Profession by an evangelical Obedience.

Though many carnal Preachers, and blind Priest-ridden Professors, have stigmatized you as *Antinomians*, and no Friends to Holiness and Duty ; yet you shine in the Eyes of all that know you, for your ready Attendance upon the publick Worship of God ; for you love the Gates of Zion, and the Place where your God manifests his Glory. Your Love to private Meetings, to seek the Lord, on special Occasions ; your liberal Contributions for the Support of the Cause of Christ, and his poor Members, your Family and secret Religion ; and your moral and modest Behaviour and Deportment to all Men, bespeak you to be a People redeemed from a vain Conversation : And all this you perform without Whine and Cest, or those frightful Grimaces that are legible in the Faces

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ces of your hypocritical Despisers; and, although you are reproached, you are not cast down, but through Grace esteem it, as an Honour, to be accounted worthy to suffer Shame, for the Sake of Christ, and a peaceful Conscience in his Blood. Go on still, my Brethren, in the Strength of the Lord, your own God, with an undaunted Courage and Resolution: And may your Zeal and Labour, for the Glory of Christ, and the Promotion of his Mediatorial Kingdom, in the Salvation of his Church, prove successful, and remain a Pattern to be imitated by all the Churches that know you.

I add no more, but desire to be remember'd by you, at the Throne of Grace, when your Souls are warm under a Sense of Divine Love, that I may have continued to me the sensible Manifestations of the Love of God, be kept close to him in all

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my Ways, and supported and assisted, in all my ministerial Labours, for the Glory of God and the Good of Souls; and that you may grow in Grace, in a greater Knowledge of Christ, and more intimate Fellowship with him, in order to your Meetness for your Thrones of everlasting Glory with him, is the Prayer of him, who is

Your Servant for Christ's sake,

in the Work of the Gospel,

SAMUEL STOCKELL.

THE



THE P R E F A C E.

READER,

THE following Treatise, which contains several great and important Truths of the Gospel, is not published for Strife and Contention, for the Sake of Novelty or Singularity, nor for any secular Advantage. *The first of these I abhor; the second I don't affect; and the third I don't expect; but these Sheets are made publick, from a Principle of Love to the Honour of Christ, and the Salvation of Souls.*

Some will, perhaps, object, that, although I have declared, that I do not affect Novelty, the greatest Part of the Treatise is a Novel. I answer, it may seem to be a Novel to Men, who never have seriously or studiously read their Bible; but all, who have, with Sobriety and Humility, diligently examined the sacred Oracles,

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Oracles, have discovered, that the Things contained in the following Sheets are to be found in the Word of God. Our Sentiments, therefore, are far from being new; for we have the Glory of Antiquity on our Side.

Some may say, that I here reflect upon all Men, as if they never with Care and Attention read the Word of God, and would commend myself, as the most assiduous in conversing with the sacred Oracles. I answer, I fear that I have too great Reason to reflect upon many, who rest in their Authors, Expositors, Annotators, and Systems, more than they ought, rather than closely apply their Minds to Labour and Study; whereas, if they did but study more, and read less, we should have greater Men among us, and our Sermons and Works would not swell with other Men's Lines.

But there have been many, who in their Day studied hard, and brought Truth to Light; and some few, I hope, there are in our Age, who with Diligence seek after Truth, dig for her as for hid Treasure, and do not altogether rest in the Sentiments of good Men, as if their Sayings were infallible Proof; though this is manifestly the Case of many, since they seek no farther Evidence. Not, that I despise Reading;

no,

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no, very far from it; for I very frequently with Pleasure look into the Writings of the Fathers, and am instructed; but then I bring all to the Touchstone of the Word and sanctified Reason, to know, whether those Things that they affirm are so.

You may, perhaps, say, that every wise Man does the same. It is very true; but then all Men, even some accounted great Men, are not so wise; for there are some who have ventured abroad into the World, in other Men's Works; and, when their monstrous Drefs hath been detected, they have confessed it not to be their own, and all they could offer, in their own Vindication, was, that they took their Authors Word for it. But I forbear; the Residue of the Spirit is with my God, who will pour it down, in his own Time and Way, and teach all his Servants in a better Manner, than they are generally taught, at present.

As to my commending myself, the Charge is false; for I have often, and do still discommend myself. I have Need of Shame to think, how little I read my Bible, and study the great Truths contained therein. No, I am far from boasting; for, when I have done all, I have done no more than my Duty; nay, my all is not a tenth Part of it. I desire to lie in the

Dust;

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Dust, from all Views of myself; yet my Soul shall still make her Boast in the Lord; and Objections brought against me fall off easily, because I am upheld by the everlasting Arms of the mighty God of Jacob.

As to what may be objected against the Subject-Matter of this Treatise, it gives me very little Anxiety, since the Truths it contains will defend themselves: But, as the Manner of the Performance is mine, it most concerns me, being sensible of my own Inabilities for so great a Work. I know that my Readers will be of various Dispositions; some learned, who will distort my Sentences, and put them upon the Wrack, forcing them to speak what they please, and then they will draw their own Conclusions from them; and others, perhaps, affectedly ignorant, who, because they cannot take in the Things contained in this Work, will clamour and make an hideous Outcry, and even say all the Evil they can of what they don't understand. The next is the prejudiced Reader, who is the worst of all; for he is resolved to find Fault, before he begins to read a single Word. From the two latter of these I expect no Quarters, and I ask none: But there is another Sort of Readers, who are unprejudiced, and, being governed by a good Spirit, will pass no rash Judgment upon this,

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this, nor any other Work, but read and try it by the Scriptures; and, if they find it true, they will embrace it, and overlook a thousand Weaknesses of the Author's Pen. I hope that my Reader will so treat me, and cover all my Imperfections with a Mantle of Love; and, if my unprejudiced Reader prove a Man of Sense and Learning, he will do so: And to such a Reader as this I will briefly discover the Things contained in the following Sheets.

It contains the Glory of Adam in his created State, the Blessedness of his Condition, before he lost the original Rectitude of his Nature, by his Disobedience to the Law of his Creation, and also the miserable State into which he hath plunged himself by the Fall, with many dreadful Concomitants thereof. It shews the Methods made use of by the Devil, to seduce our first Parents; and likewise what the Image of God was, wherein Adam was made, which he lost by his Transgression, and the Love of Christ to his People, in their fallen State; where I have endeavoured to prove the real Existence of his rational Soul, as God-Man, before the World began, which I hope is proved to the Satisfaction of the Unprejudiced. My Soul longs to have the Lord Jesus glorified above all Creatures, in all Respects; which can never be done,

till

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till the Doctrine of his Antiquity is embrac'd, as will appear from this Treatise. I have also discovered, from Scripture and Experience, the Rebellion of the Unregenerate against Christ, and the Means by which it is conquered, with the blessed Consequences of this Conquest. And I have likewise taken upon me (I hope my Reader will pardon me) to shew, what is the Preaching of this Age, and what is the Duty of a Gospel-Minister; and have concluded with the Saints Portion in their glorious Redeemer.

Reader, what I have written hath been (if my Heart does not deceive me) with a sincere Respect for the Glory of Christ, and the Honour of sovereign Grace, and for the Believers Peace and Joy in the Lord, with his farther Establishment and Growth in Grace, and in the Knowledge of his only Lord and Saviour Jesus Christ. And that it may answer all these Ends, for which it was written, is the Prayer of him, who will, according to his Measure of Light and Grace, be ready to serve thee, in all Things belonging to thy everlasting Peace,

Samuel Stockell.

THE



THE
Redeemer's Glory
UNVEIL'D, &c.

The INTRODUCTION.

IHE Understanding of Man, since the Fall of *Adam* from his Paradisaical State, is not only darken'd with Ignorance of the glorious Grace of the Gospel, and the divine Truths therein contain'd, but is also filled with Prejudice and Opposition against it; and there is nothing in Nature can remove or take away this Prejudice, or cause this Opposition to cease, but the Illumination of the Mind; and this cannot be effected by any Means whatever, but by the energetical Operation of the

B Spirit

The Redeemer's Glory Unveil'd, &c.

Spirit of God, by the Instrumentality of the Word in the Ministration of the Gospel of Jesus Christ, by which God's Elect are brought to see their undone State, as they stand in *Adam*, and are under a broken Law: And here they also behold a matchless Beauty in Christ, and ineffable Glory in his Grace, by which they are brought to bow their Wills to Jesus Christ, as God's only Way of Salvation; and, as such, they go forth to him in Faith, which is attended with *Joy unspeakable, and full of Glory*. This

1 Pet. i. 8.

Ezek. xvi. 8.

Col. ii. 12.

Cor. ii. 14.

is the *Time of Love*; for now the nuptial Rites, which on Christ's Part were celebrated, before the World began, are solemnized on their Part by *Faith of the Operation of God*.

This vital Marriage-Union to Jesus Christ is a glorious Mystery; yea, such a Mystery, that if Angels from Heaven were to proclaim it to Men, destitute of the Grace of God, with the greatest Perspicuity, they could not understand it though never so learned in a human Way as the great Apostle saith: *But the natural Man receiveth not the Things of the Spirit of God, for they are Foolishness unto him; neither can he know them, because they are spiritually discerned.* By the natural Man here, I humbly conceive, w

must not understand the animal or brutal, but the rational Man ; for so the Word, in the Original, properly signifies, as those very well know who are acquainted with the Greek Language. From this Text, therefore, it evidently appears, that a Man, with all his Reason, though never so well cultivated by the Rules of Art, in a liberal or learned Education, is incapable of taking in Things supernatural ; since, notwithstanding all his Learning, he is still but a natural Man ; and, if *everlasting Love* and Grace do Jer. xxxi. 3. not prevent it, he will live and die a Stranger to, and a Despiser of, the Blood Heb. x. 29. and Righteousness, Love and Grace, of the Son of God, which will inevitably plunge him into an Abyss of endless Woe.

As this Marriage-Union is a glorious and mystical one, and known to none, but such as have *Christ in them the Hope Col. i. 27. of Glory*, oh, how suitable are Jesus Christ and his Fulness to their Souls ! These are beheld by them with the utmost Pleasure ; and they can prize, value, and adore Jesus Christ, and that infinite John iii. 16. Love which gave him. The Glory, which they behold, in their Relation to this their great exalted Head and Husband, at their Father's Right-hand, in their Names and

Nature, makes their Hearts to glow, and their Tongues to give Glory and sing Praise. Oh, how do they long to be in that blessed World, where they shall see their Beloved, *Face to Face*, and be forever free from all Lets and Impediments, that may obstruct the Enjoyment of his divine Presence! Oh, how doth the Knowledge of this Relation inspire their Souls to Holiness, and a Conformity to Christ Jesus! As these happy Souls live above the condemning Guilt of Sin, this Love and Grace also fill them with strong Desires to live above the committing of it.

But, before a Soul is brought to the Knowledge and Comfort of these Things, God is often pleased, in the Course of his Providence, to call them to pass through many Difficulties, and to conflict with many Evils; and this is done, in order to strip them of that Pride wherewith by Nature they clothe themselves, in some good measure, to destroy their natural Enmity to Jesus Christ and the Grace of the Gospel, and to cure them of that innate Propensity of Love to the Law, as a *Covenant of Works*: Yet all these must be done, before the Soul can be brought aright to embrace Jesus Christ and his Grace, as they are revealed in the Gospel.

Now,

Chap. viii. 7.

Gal. iv. 24.

The Redeemer's Glory Unveil'd, &c.

Now, in order to set the Soul's vital Union to Jesus Christ, as God-Man, and Psal. lxxx. 17. many more precious Truths of the everlasting Gospel, in a clear and distinct Light, which is the Design of this Work, I shall observe the following Method.

I. I shall give a brief Account of *Adam's* Glory, in his created State; and of his miserable Estate, as fallen.

II. The Redeemer's Love to the Elect, as considered under the Fall; wherein I shall endeavour to prove the real Existence of his rational Soul, as God-Man, before the World began.

III. What the Rebellion of the Elect against the Mediator, before Conversion, is.

IV. The Means, by which the Elect are brought to Jesus Christ, and their Rebellion is conquered.

V. The blessed and delightful Consequences of this Conquest.

VI. What the Preaching of this Age is; and what is the Duty of Gospel-Ministers.

C H A P. I.

*A brief Account of Adam's Glory, in
his created State; and of his mi-
serable Estate, as fallen.*

Gen. i. 1—4,
& 25.

Chap. ii. 7.

Gen. i. 27.

WHEN Elohim had created the Heavens and the Earth, and brought the rude Mass into a beautiful Form, he rested not, but proceeded to make Man out of the Dust of the Ground, and infused into him the Breath of Life, *and Man became a living Soul*; and this was done in the Image of God, and after his own Likeness: So God created Man in his own Image, in the Image of God created he him. By the Image of God, we are not to understand any Perfections of his infinite Essence, because it is impossible for Creatures to be made like an infinite Deity, and God cannot communicate his Essence to any; Therefore, that common receiv'd Notion of God's communicable Attributes is to be renounced and abhorred, as an Heresy of very dangerous Consequence, since it hath a Tendency to swelling Pride and great High-mindedness, and directly leads into Blasphemy; for, when I am left to conceive

conceive myself, as possessed of any of the divine Perfections, I am then making way for every vain Imagination, that can enter into my naughty Heart. May the good God enable us for ever to detest and abhor Principles of this pernicious Nature, and help us always to keep in mind that Sentiment of the Schoolmen *, who taught, that *there was nothing in God but himself*; and, if so, it is impossible for us, either as Creatures, or Christians, to partake of his Essence.

By the *Image of God*, I humbly conceive, is meant the Lord Jesus Christ; for he is the *Image of the invisible God*, Col. i. 15. *the First-born of every Creature*; *the Man* Psal. lxxx. 17; *of God's Right-hand*; *the Son of Man made strong for himself*, by fæderal Stipulation. This was the *Image of God* that *Adam* was made in; Jesus Christ was the first of the Creation of God, his Soul had a real, though a secret, Existence with God, in the Beginning of his Works or Ways; yea, it was the Beginning of his Way, for *it was before his Works of old*. ^{Rev. iii. 14.} *Prov. viii. 22.*

Now, after the Similitude or Likeness of the Man Christ Jesus, was *Adam* made; for though the Body of Jesus Christ had not a real Existence, before the Founda-

* *Quicquid est in Deo est Deus.*

The Redeemer's Glory Unveil'd, &c.

Heb. x. 5.

Gal. iv. 4.

Col. i. 16.

John i. 3.

Chap. xvii. 5. possessed of a Glory with his Father, before the World began ; so *Adam*, in his paradaical State, was happy and glorious.

Eccl. vii. 29. His Nature was intirely holy, and his Person possessed of all the Felicities of a created State ; he had all the Strength, Fortitude, Wisdom, and Purity of an uncorrupted Nature, which render'd him capable of keeping the Law of his Creation, in all its Demands, which consisted in personal, perfect, and perpetual Righteouſness.

tion of the World, yet it was formed in the Cogitation of the divine Mind, and in Counsel prepared for him ; and it was to be ready in a real and open Existence, *in the Fulness of Time*, in the Virgin's Womb.

But these Things shall be consider'd at large, in their proper Places.

Well : It was the Soul of Jesus Christ, then in Being, and his Body, in Decree, which was the Image and Pattern, by which *Adam* was created ; for he made all Things by Jesus Christ, by him exemplarily, as Man and Mediator, who, as the eternal God, himself made all Things efficiently. Christ, as the Image of the invisible God, was holy and pure ; so was *Adam*, in his created State. Christ was also happy and glorious, for he was

Observe

Observe here, That this Righteousness did not consist in active Obedience only, but in passive also: *But of the Tree of the Knowledge of Good and Evil thou shalt not eat of it; for in the Day that thou eatest thereof thou shalt surely die.* Gen. ii. 17. From whence it appears, that Adam was to suspend Acting, *Thou shalt not eat;* yet, in this Suspension of Action, he was active, his Will being inclined to obey his Maker's Law. This *Tree of Knowledge of Good and Evil* was, I apprehend, a real Tree in the Garden of *Eden*; for I cannot, with one of the Fathers*, turn all into an * *Origen.* Allegory; however, I conceive, it had nothing in its own Nature, which was either good or evil; but it was the Commandment of God that made it so. Now, this Tree may be properly called the *Tree of Knowledge of Good and Evil*, because there was a Good and an Evil that could not be known otherwise than by eating thereof; which was breaking the Command of God, in violating the Law of Creation; and we find, that there was in Man a strong Propensity to be wiser and greater than he was in his created State, which induced him to venture upon the Loss of a present and certain Good, for a future, and (to him) an uncertain Good; nay, and upon no less

Evil

Gen. ii. 17. Evil than Death itself, both temporal and eternal.

The Devil touched our first Parents in a very tender Part, and, like a subtle Adversary, enter'd in at the weakest Fort, fastening his Temptation where it might take the deepest Root, and bring forth his designed Purpose. Observe how cunningly he goes to work; he enters the Body of the Serpent, a Creature more subtle than any Beast of the Field, and, doubtless, very familiar with our first Parents; and he directs his Discourse unto the Woman, concerning the Law she was under. Upon this Subject, he first begins, and says, *Yea, hath God said, Ye shall not eat of every Tree of the Garden?* Eve answers the Serpent, *We may eat of the Fruit of the Trees of the Garden: But of the Fruit of the Tree which is in the midst of the Garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.* All the Trees in the Garden our first Parents might freely use at their Pleasure, except this *Tree of Knowledge of Good and Evil.* The Serpent tells the Woman, that they should not surely die, for God, he insinuated, kept them back from greater Glories, by prohibiting the eating the Fruit of this Tree; *For God doth know, that in the Day ye eat thereof,*

of, then your Eyes shall be opened, and ye shall be as Gods, knowing Good and Evil.

Here it was the Devil byassed our first Parents : *Ye shall be as Gods.* The original Word אלהים doth signify Gods ; and it is the Name of the great Jehovah in his Personalities ; but yet this Name is : John v. 7. applicable to Magistrates. *God standeth Psal. lxxxiii. 1. in the Congregation of the Mighty ; he judgeth among the Gods.* It is also applied to false Gods, the Idols of the Heathens ; — xcv. 5. and even to the Devils themselves. Now, 1 Sam. xxviii. saith the Serpent, *Ye shall be as אלהים,*^{13.} i. e. Ye shall be as Devils, knowing Good and Evil ; knowing the Worth of Good, by the Loss of it, and the Dreadfulness of Evil, by sustaining it ; and by these cunning Artifices our first Parents were deceived ; but yet, as before, there was a Good to be known, that could be known no other Way, than by eating of the Tree of Knowledge of Good and Evil.

Now, this Good was Salvation and eternal Glory by a Redeemer. It is true, that our first Parents, before their Fall, were happy ; they enjoyed God without Interruption, being filled with all the Delights of Nature, and were superior to the whole Creation ; for all Things were put under them, and they had Dominion over all the Works of God's

Hands, which is evident, *Psal. viii. 6. Thou madest him to have Dominion over the Works of thy Hands; thou hast put all Things under his Feet.* In these Things did his Glory consist; but, as soon as he listen'd unto the Voice of the Serpent, and of his Wife, and eat of this Tree, he immediately lost his Crown and Dignity, and tumbled headlong down from his Glory and Honour into a dreadful State of Sin and Misery, being deprived of his Power to will or perform any good whatever. He cannot help himself, nor so much as *think* a good Thought, for his own Relief; for his whole Nature is corrupted, and all his Actions are wicked; he is not capable of doing any Thing, except to increase his own Misery and everlasting Woe; he can *destroy himself*, but nothing else: He is entirely divested of Power to keep the Law of God, and the Divine Precepts vastly surmount all his Wisdom as well as his utmost Strength. Now, the Law in all its Force and Rigour takes place not only upon his Person and Posterity, but also in his Conscience; and he is plunged into a Gulph of Sin, Sorrow, and Despair. He is practically a Foe to God, and naturally prone to break his Law daily; and as under this broken Law he must

2 Cor. iii. 5.

Hof. xiii. 9.

Gen. vi. 5.

cer-

certainly fall a Prey into the Hands of incensed Justice, since it is impossible for Man ever to find the Way to eternal Life, by a violated Law, though vain Man is, and will be catching at Life and everlasting Happiness, by his Duties and Performances; yet, in this Way, he cannot take hold of them, because Death is threaten'd by the righteous Lawgiver, *Who is not a Man that he should lie;* so that Death shall surely take Place, and all the Threatenings of a broken Law shall be put in execution: *For in the Day that thou eatest thereof, thou shalt surely die.* However, notwithstanding all these Threatenings, Sinners are so stubborn and rebellious, through the *Blindness of their Minds,* that they are resolved to attain Life by their own Doings, though it will certainly prove their eternal Death; as will appear from what may be said about the Tree of Life. "This Tree, saith an excellent Author, was unto Adam a symbolical Tree, a Sign of a blessed natural Life in Paradise, and of eternal Life also; but on the Fall of Man it ceased to be so. It might not now, in the Justice of God, be so continued unto Man fallen into Disobedience; and he farther adds, that God, in driving Man from this Tree, would drive him

Ainsworth's
Annot. on Gen. xxix. and Gen. iii. 22.

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Col. iii. 3.

Rev. ii. 7.

Gen. iii. 22.

“ him from all Confidence in himself,
 “ and in his own Works (and so from the
 “ Abuse of this Tree also, which might
 “ turn to his future Judgment) that he
 “ might seek the Life in Heaven, which
 “ is hid with Christ in God, who will give
 “ to such, as by Faith do overcome the
 “ World, to eat of the Tree of Life, which
 “ is in the midst of the Paradise of God.”

We see here, that this Tree was to *Adam* a Sign of Life, and the Participation thereof would have put him in the Possession of endless Joys: But, being fallen, the Way to Life and eternal Bliss is so guarded, that it was impossible for Man, in this fallen State, to have laid hold of them; and if he had attempted the Tree he must have died in the Action.

The Substance of this Sign I humbly conceive to be this, that every Man, who attempts to have eternal Life by his own Acts and Performances, will eternally miscarry; for in vain do Men imagine themselves qualified to run upon the flaming Blade of a fiery Law, which they themselves have violated. Sure I am, that such Men do not think at all, or, if they do, it is in a very dark and confused Manner; because, if their Thoughts were just and right upon this awful Point, their Attempts would fill them with Hor-

ror and Amazement: For he that hath obtain'd eternal Life for his People had the flaming Sword of a broken Law (the Zech. xiii. 7. Sword of Justice) sheath'd in his Soul and Heart; and such a Stroke as this was would at once have struck the united Strength of Angels and Men for ever down to the lowest Hell.

Therefore, O proud Legalist, who-ever thou art, thou art working hard, but to no purpose, for all thy Works will leave thee to perish eternally. Thou art striving to make thy Peace with God, yet *Peace* shall be very far from thee; Isa. lvii. 21. and all that thou at present callest *Peace* is nothing else but Stupidity, and will prove like the *Crackling of Thorns*, that Eccl. vii. 6. will soon pass away, and thou wilt lie down in everlasting Sorrow. Behold all Isa. l. 11. ye that kindle a Fire, that compass your selves about with Sparks: Walk in the Light of your Fire, and in the Sparks that ye have kindled. This shall ye have of mine Hand, ye shall lie down in Sorrow. Be- Heb. x. 29. cause such despise the Blood and Righteousness of Jesus Christ, and trample them under their Feet, great will their Punishment be. The Lord help them to consider, what a fearful Thing it is to fall — x. 31: into the Hands of the living God, i. e. an absolute God, a God out of Christ, a God

Heb. xii. 29. God clothed with Vengeance, *a consuming Fire.* Sinners, you are fond of attaining Life by the Law; but do you hear

Gal. iii. 10, 11. what the Law saith? *For as many as are of the Works of the Law are under the Curse:* *For it is written, Cursed is every one that continueth not in all Things which are written in the Book of the Law to do them.* But that no Man is justified by the Law in the Sight of God, it is evident;

Heb. ii. 4. for the Just shall live by Faith. Now, that it is impossible for any Man to keep the Law perfectly is manifest from universal Experience; for there are none so presumptuously bold as to say, that they can perfectly keep the Law; and, if any should be guilty of so much Vanity, their Lives and Conversations will evidently confute their unwarranted Assertions, and give pregnant Proofs to all impartial Observers, that they are far out of that Way which leads to the City of God; and, that they have not one of the least Qualifications for that Country, which is filled only with spotless Inhabitants.

From the whole, then, we may very justly conclude, that fallen Man is quite out of the Way to Life and Happiness, and has no Power of his own to put himself into it. If he is in the Way that leads up to the World of Glory and Bleſſedness,

sedness, he has been brought into it by the Grace and Power of God; for it is a Way Men do not know by Nature; it is so dark and obscure that they cannot behold it: *And I will bring the Blind by a Way that they know not, I will lead them in Paths that they have not known; I will make Darkness Light before them, and crooked Things strait: All these Things will I do unto them, and not forsake them.* Isa. xlii. 16; John xiv. 6. God's Way of Salvation, by the Lord Jesus Christ, is a Way which natural Men know nothing of; neither can they know it, but by the supernatural Operations of God the Holy Spirit, which must enable them to see, that Christ is the safe, pleasant, easy, and only Way to Blessedness. John xiv. 6. Without this Assistance they know nothing of Christ the Way; nor are they desirous to know any Thing about it, but rather despise it; and therefore it is absolutely necessary, that the Divine Power be exerted, or else they will go on in the broad Way to Destruction, down to the Chambers of Death. But God, in the Course of his gracious Dealings, manifests a Divine Power in bringing his People into the Way of Life; for he purposed in himself, and covenanted with his Son Christ Jesus from everlasting, that his People should be willing in the Psal. cx. 3; Matt. viii. 13; Prov. vii. 17;

Day of his Power; which sufficiently proves, that they could not be willing before this powerful Day; for, if it were possible, that Sinners could be willing to come to Christ, the Way of Salvation, there would have been nothing in this Covenant-Promise to the Mediator, *They People shall be willing, &c.*

I know that the Enemies of Grace endeavour to weaken and enervate the Force of these Words, by telling us, that the Text, in the Original, signifies, that they shall *willingly offer themselves*; which, if granted, will not serve their Purpose. Supposing the Meaning of this Phrase to be, *They shall willingly offer themselves*, it is not in the Day of *their* Strength or Power; but it is in the Day of *His* Power, which may be easily proved from the original Text. These Gentlemen had done something, could they have proved, that the Day of the Redeemer's Power had not been in the Text; but that it is to be found therein is abundantly manifest; *נְדָבֹת בַּיּוֹם חִילָךְ.* The Word here is not *חִילָם* *their* *Strength*, but it is *חִילָךְ* *thy Strength*, or *thy Power*, i. e. Christ's Strength or Power; for that he is the Person spoken to is clear from the first Verse of this Psalm. Therefore, the Arminian Sen-

of, and Gloss upon these Words, is false, and offers Violence to this Portion of the sacred Scriptures. An unhappy Tribe! for, when Truth fails them, they make Lyes their Refuge, and assert any Thing, to propagate their pernicious Principles, and diffuse their Poison into the Minds of Men; tho' they need not be so industrious, since their Principles are every way suited to the Palates of Men *dead in Trespasses and Sins*. But some may say, Who are those you call *Arminians*? I answer, shew me a natural Man, destitute of the Grace of God, and I will shew you an *Arminian*. But I shall not make it my Business here to enter into the Controversy between the *Calvinists* and the *Arminians*, my Design being only, in the ensuing Work, as they fall in my way, to take particular Notice of some of their dangerous Opinions; and, according to that Measure of Strength that God hath given me, I shall strike such Blows at their DAGONS and DIANA's, as, if seconded by a Stroke of the *Arm of that God who is jealous for his own Glory*, they must immediately fall before the *Ark of his Strength*.

Thus we have said somewhat of the Creation and Happiness of *Adam* in his supralapsarian State; and also of his fall-

Jer. xxxi. 3.

en Condition, and the Miseries thereof, without the Interposition of Grace and Power from the Springs of *Everlasting Love.*

There is yet one Thing more that I would take special Notice of, before I conclude this Chapter, which is,

Whether *Adam*, if he had stood in his paradisaical State, and had never broke his Maker's Law, would have been admitted to any greater Glory than what he was possessed of in the Garden of *Eden*? Or, whether he shdoul have been translated to the Glory that the Saints now possess with Christ eternally at God's right Hand?

Answer. I conceive, that *Adam* had no Promise of a better Life than what he did enjoy in his paradisaical State; and we never can, in Honour to the Person, Righteousness, and Fulness of the Lord Jesus Christ, think, that *Adam* would have had as great Glory and Honour for his Righteousness, as Jesus Christ shall have for his. Now, either there is a greater Worth and Glory in the Righteousness of Christ than that of *Adam*, or there is not; if there is not, then Jesus Christ is no more than a Creature, or his Godhead hath no Influence upon his Righteousness; and this will necessarily render the hypo-

hypostatical Union of two Natures in one Mediator needless ; and, which naturally follows, it is an Impeachment of the Wisdom of God, in the Constitution of the Person of Christ.

But, if there is a Worth and Glory in the Righteousness of Christ, superior to that of *Adam*, as certainly there is ; which appears from what hath been said concerning the Dignity of his Person (and this is a Truth that all good Men will agree to) it then follows, that the Reward of the Redeemer's Righteousness is a Glory beyond that of an earthly Paradise. If the Righteousness of *Adam* did intitle him to a spiritual and eternal Glory, the same that Jesus Christ is now in the Possession of, it would follow, that Jesus Christ hath not the full Reward of his Obedience, which would impeach the Justice of God ; but Jesus Christ hath the full Reward of his Obedience ; and, if *Adam* had receiv'd such a Reward, he would have had more than his due.

From the whole we conclude, that *Adam's* Obedience intitled him only to the Felicities of an earthly Paradise ; for it can never be proved from Scripture-Revelation, that there was any superior Glory design'd as the Reward of his Obedience. Oh then ! what Cause have all

The Redeemer's Glory Unveil'd, &c.¶ *Per. i. 4.*

John xvii. 25.

the Redeemed of the Lord to bless God, for the Righteousness of Jesus, by virtue of an Interest in which they have an indisputable and indispensable Right and Title to a better and more glorious Inheritance than ever the Holiness of *Adam* could have procured for them; because *it is an Inheritance incorruptible, and undefiled, and that fadeth not away.* Oh glorious Grace, and matchless Love! that we who had lost our original Righteousness, the Rectitude of our Nature, and all the Blessings of Nature, should by the Hand of eternal Love, have something better and more glorious laid up in store for us. *O righteous Father, help us to adore all thy Grace and Goodness, and love thee, and live to thee, under a Sense of all thy gracious Favours, for evermore. Amen.*



C H A P.

C H A P. II.

Of the Redeemer's Love to the Elect,
consider'd as under the Fall; wherein
I shall endeavour to prove the
real Existence of his rational Soul,
as God-Man, before the World
began.

THE blessed Jesus having loved his Church, his Bride and Spouse, as consider'd in her supralapsarian or unfallen State, with a Love of Complacency and pure Delight; *For his Delights were with Prov. viii. 31.
the Sons of Men*, as they were his, by the Father's free Donation. This Love was John xvii. 6. so strong, that, when he saw his Spouse fallen in the common Head of Nature, and even wallowing in all the Filth of a lapsed State, these Things did not break the strong and blessed Bands of his Love; but he loves her still, and is resolv'd to comply with all the Purposes of infinite Wisdom, concerning her Restoration from all the Miseries of her fallen State.

This glorious Jesus, who is the sovereign Lord and Head of Nature, Grace,

Psal. ii. 7.

and Glory, was by his Father begotten to the Office of a Mediator, and sustained that Character, before Angels existed, and Prov. viii. 26. *the highest Parts of the Dust of the World appear'd*; he was really a Mediator, before Adam's Existence,

Sal. iii. 20.

Now, it is evident, that an infinite God cannot be a Mediator, unless he mediate to himself; which I apprehend to be very irrational; since it is what I cannot, nor, I believe, any Man in Reason can account for; neither are we taught such a Notion, or any Thing like it, in the sacred Oracles, but the Scripture is plain and express in this Matter: *Now a Mediator is not a Mediator of one, but God is one. A Mediator is not of one*, that is, is not of one Essence or Nature; but the great God is of one Essence; therefore, a Mediator must have a Plurality of Natures; for, where there is not a Plurality of Natures, the Essentials of a Mediator are wanting; and, where the Essence of any Being is wanting, that Being does not exist. But, according to the common Scheme of our Age, the Essentials of a Mediator were not, till four Thousand Years after the Creation; therefore, Jesus Christ was no Mediator, in reality, for the Old Testament Church, and consequently, if they went to Glory, they

They found a Way thither that Jesus Christ was not; from whence it will follow, that Jesus Christ is not the Salvation of all that are saved. But possibly, the Gentlemen that I am contending with, would rather give into the Sentiments of the Church of *Rome*, and believe their Doctrine of Purgatory, than the Antiquity of the Mediator's Person.

Jesus Christ was in the Beginning of God's Ways and Works of old, set up and authoriz'd by his Father to be Lord Mediator; and therefore, he must have the Essentials of such an Office, which are these:

1. The Human Nature, or, at least, the nobler Part thereof; and this must stand personally united to the second Person in the glorious Trinity.

2. The reasonable Part of the Mediator, I mean his Soul, must be filled with Divine Fulness, and it was so: *For it Col i. 19. pleased the Father, that in him should all fulness dwell.*

Now, I query, who this **HIM** is, in whom the Father pleased that all Fulness should dwell? Surely, not in Christ, as an infinite, eternal, and uncreated JEHOVAH; for, as such, he had an undervived Fulness in himself from all Eternity. This **HIM**, then, must be the *Man at his right Hand, who was the first Psal. lxx. 17.*

of Rev. iii. 14.

of his Creation ; and the real Existence of the Soul of Christ with God, in the Beginning of his Ways, is what I shall attempt to prove both from Scripture and Reason. I am sensible, that in this I shall differ from the common Scheme of the Doctors of our Age; and I am very strongly inclined to think, that I shall meet with very hostile Treatment from them, either by Tongue or Pen ; but however that be, I care not for it ; and it will appear, from the sequel, that I do not consult nor study to please them, though I would not give them any just Cause of Offence. Indeed, I cannot apprehend, how they can, with any Colour of Reason, be offended at such a glorious Doctrine, as is the Antiquity of the Soul of Christ, upon which all the Glory of his Mediatorial Office has a necessary Dependence ; for if Christ's Soul did not exist before that of *Adam*, then he was not the first of the Creation of God.

Col. i. 16, 18. nor the First-born of every Creature ; and as such, he cannot in all Things have the Preeminence ; which is to give the Lyon to the sacred Oracles. From the whole it appears, that his Soul was pre-existent to his Body, which was designed for him in the Counsels of Jehovah, and was to be by the Holy Ghost curiously wrought out.

out for him in the lowest Parts of the Earth, as it is gloriously represented in the 139th Psalm, 15th and 16th Verses ; *My Substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest Parts of the Earth. Thine Eyes did see my Substance, yet being imperfect, and in thy Book all my Members were written, which in Continuance were fashion'd, when as yet there was none of them.* How far these Words are applicable to the Laws of Conception and secret Generation, I leave to those who are better skill'd in Anatomy than myself ; there are such Secrets in Nature that we do not understand, nor are able to account for ; yet none of these Things are hid from our God, for his Eyes did see our Substance, and in the Book of his Knowledge were all our Members written and fashioned, when none of them did openly appear. But these Words, I apprehend, may very aptly be apply'd to the Lord Jesus Christ, whose corporal Substance was not hid from the Father, and in the Fulness of Time was made in secret, by the Power of the most High, being curiously wrought *in the lowest Parts of the Earth*, i. e. the Virgin's Womb. The infinitely wise Being did see the Substance of Christ's Body, when

when it was imperfect, that is to say not made or form'd; for in the eternal Foreknowledge the Form of Christ's Body was conceived, which in Time openly appear'd, according to that secret Form, yet from Eternity none of the Parts of Christ's Body did exist; so that I mean, when I say according to the Scriptures, that he was God-Man, the first of the Creation, &c. not that his Body, Flesh, Blood, and Bones, did exist, but only his Soul, the more noble Part of the human Nature. Some of old al-

* *Eutichus and the Manichees.* asserted *, That Jesus Christ brought his Body from Heaven, and that it only pass'd through the Womb of the Virgin as Water through a Conduit-Pipe. This is what I utterly deny; for I firmly believe, according to what I have just now observ'd, that his Body was form'd by the Holy Ghost in the Virgin's Womb, and that Part of her Nature was made so pure by his Divine overshadowing Power, that it was not capable of the Taint of original Pollution. This was that which composed the Body of Christ, and so Christ took upon him the Nature of the Seed of Abraham; for the Children being made Partakers of Flesh and Blood, he himself also took part of the same.

Luke i. 35.

Heb. ii. 14, 16.

Herr

Here I query, who this H E was that took part of the same Flesh and Blood that the Children did? I humbly conceive it was HIM we read of in the 40th Psalm, 6, 7 and 8 Verses, who was God's servant, and that for ever, whose Ears were opened, or as it is in the Hebrew Pierced through, or digged open. The former Signification alludes to a custom under the Law, that when a servant could truly say, he loved his Master, his Wife, and his Children, and would not quit his Service, his Master should bore his Ear through with an Awl, and he should serve him for ever; so Christ, whose Ears the Father hath pierced through, in an everlasting Stipulation, became God's everlasting Servant; and this he submitted to Isa. xlii. 1. from that Love which he bore to his Father and to his Church. The latter signifies giving of Counsel or Instruction, for the right Performance of that Work which the Father gave him to do, namely, to speak forth, and declare the Glory of his Grace, Isa. 1. 4, 5 and 6 Verses, The Lord God bath given me the Tongue of the Learned, that I should know how to speak a Word in Season to him that is weary: He wakeneth Morning by Morning: He wakeneth mine Ear to hear as the Learn-

Learned. The Lord God hath opened mine Ear, and I was not rebellious, neither turned away my Back. I gave my Back to the Smiters, and my Cheeks to them that plucked off the Hair: I hid not my Face from Shame and Spitting. It is manifest that these Words are applicable to none but to the Lord Jesus Christ, and yet they cannot be applied to him, as the infinite eternal God; for as such, he was

Psal. cxlvii. 5. above all Instruction, being infinite in Knowledge. Besides, in the Text just quoted out of the 40th Psalm, is held forth local Motion: *Then said I, Lo, I come.* Now, an infinite Being, we are sure, can neither come nor go, because omnipresent; so that it is the Man Christ which is here intended, as farther appears from this Psalm, in which he acknowledges God to be his God, which implies his Inferiority to the Father. This is he that took Flesh and Blood, who was capable of Instruction, and whose Nature could admit of local Motion; and as such, in these Senses, he could not be the infinite God himself. It must, therefore, be concluded, that the rational Soul of Christ, the God-Man, is here intended, who knew God's Secrets, and came down into our World to take a Body for a Sacrifice: *Sacrifice and Offering thou wouldest not,*

Heb. x. 5.

not, but a Body hast thou prepared me.
Was this ME the great, eternal Jehovah?
Certainly no ; for the Heaven of Heavens 1 Kings viii.
cannot contain his Majesty. That it was^{27.}
then the Soul of Jesus Christ, which was
his glorious ME, is, without all Contro-
versy, and the Man of the Father's right
Hand.

Object. A Soul separate from a Body
is not, with Propriety of Speech, called
a Man.

Answ. It may be called a Man, if the
Holy Ghost understands what Propriety
of Speech means : See 2 Cor. xiii. 2, I
know a Man in Christ, above fourteen Years
ago, whether in the Body I cannot tell ; or
whether out of the Body, I cannot tell.
Observe here, that there was a Man in
Christ ; but whether this Man was in the
Body, or out of the Body, Paul could
not positively tell ; and yet it was a MAN.
Now, what was this MAN that was
either in or out of the Body, but the ra-
tional Soul of Paul, let such Objectors
inform me ; till then I shall rest satisfied,
that the Apostle, in these Words, calls
his Soul a MAN.

The Soul also is spoken of in Scripture
by personal Characters, as in Job x. 11.
Thou hast clothed me with Skin and Flesh,
and hast fenced me with Bones and Sinews.
Who

The Redeemer's Glory Unveil'd, &c.

Who is this Me that *Job* speaks of, doth he mean himself, or some other Man? Certainly himself. This me, then, which sustains a personal Character, being covered with Flesh, and fenced with Bone and Sinews, was no other than the rational Soul of *Job*; from all which it appears, that the Soul of Man is called Man, when it is not considered as united to the Body, and consequently the Objection falls to the Ground.

Now, I would take the Liberty to demand of these Gentlemen, that deny the Pre-existence of Souls to their Bodies, but especially the Pre-existence of the Soul of Jesus Christ, how they can prove that a Soul can exist without the Body; for if it could not exist before the Body, let them tell me how it can exist after the Body; for by the same Law that my Soul existed before my Body was formed, by the same Law it will live when the present Form of my Body is dissolved.

Perhaps, they will answer, that they have plain Scripture-proof for Souls existing separate from their Bodies after Death; and I have as clear Proof that they existed before the Formation of their Bodies,

Prov. viii. 22. *The Lord created me the Beginning of his Way;* for so the Text must be read, as will be shewn anon. As from Scripture
Rever-

Revelation the Christian World generally believe, that the Soul lives when the Body is dead ; so I, from the same Revelation believe, that Souls lived before their Bodies ; and all this amounts to an ample Proof of the Antiquity of the Redeemer's Soul.

Object. All the Texts that speak of Christ's being set up and covenanted with, as the Head of his Church, and his coming down into our World, mean no more, than that these Things were done in Council, Design, and Decree; and so God calls *Things that were not, as though they were*, for they had in the Mind and Foreknowledge of God only a decreative, and not an actual Existence. Just as a wise Architect or great Master-Builder, before he begins to build, draws in his own Mind a Model of that Edifice or Building which he designs to erect, and in his own Thoughts purposes who shall be the principal Workman, and have the chief Management of the whole Affair; yet this house is not built, the chief Manager is not there, though all this is done in the Mind and Purpose of the wise Master-Builder; so God the Father did from Eternity settle, establish, and purpose in himself (according to the Council of his own secret Will) his own

Glory, the Honour of Christ, and the Salvation of his People. God, who is infinitely wise, and knew all Things before they are, knew that these Things should be actually accomplish'd, because of his own immutable Decree, and accordingly spoke as if these Things were really done by the actual Consent of Jesus Christ himself.

Answ. There is no Force at all in the Objection ; and the Simile made use of will not answer the End for which it is produced ; for I am not writing about the Counsels and Purposes of God in himself, but of his covenanting and contracting with a Person to fulfil and execute these Counsels and Purposes, and of the Person's Willingness that was covenanted and contracted with to undertake such a Work, as is evident both from the 40th Psalm, and Hebrews the xth, 5, 7, 8, and 9 Verses. I freely confess, that the Platform of Salvation was laid in the eternal Mind ; and that the whole Scheme of our Happiness was drawn in Eternity, infinitely beyond all Date ; but yet the Contract between the Father and Christ was not so, unless the Man Christ be infinitely eternal, or else an infinite Being must contract with himself. Wherefore we conclude, that the Contract be-

tween

tween the Father and the Man Christ Jesus was *in the Beginning of his Ways or Zech. vi. 13.* Works, before the highest Part of the Dust of the World was created. Thus, the great Being, the most wise Architect, when his Scheme was drawn, communicates his Mind to his chief Manager, whom he first fixed upon, what he intends to do; and they covenant with each other, and agree upon Terms, after what Manner the whole Work is to be accomplished, before ever one Stone of the Fabrick is laid. Now, pray tell me, how this Contract between these two can be, when he that is to be the Manager is not in being? Can it ever be said, that God communicated his Mind to a Non-Entity? That he covenanted and contracted with a Nothing; with that which was to have no Existence till four Thousand Years after Adam's Fall? At this rate Jesus Christ was not a real but an imaginary Mediator, and consequently it was no more than an imaginary Covenant, and that which will necessarily follow is an imaginary Salvation only; for it can never be proved, that God covenanted with Christ after his Incarnation; so that we have no Salvation but what was founded upon an imaginary Christ, and an imaginary Covenant.

The Redeemer's Glory Unveil'd, &c.

Moreover, God, who is infinitely just, cannot be supposed to speak to his People in such Terms and Modes of Expression, that tend to deceive them. Is it to be imagined, that God would tell us, that Jesus Christ was by him when he was not, no more than any elect Vessel were? Would he, think you, have told us, that Christ did delight in his Church when he did not; nay, could not, if he had no Existence? Oh, what do Men make of the holy, just, and righteous Lord, who represent him, as telling his People one Thing, and yet intending another! *May my Soul never come into their Secret; nor mine Honour be united to their Assemblies.*

Psal. xi. 7.

Gen. xlix. 6.

Object. But these Texts that you have cited out of the viiith of the Proverbs respect Christ's Godhead, and are ample Proofs of his Deity.

Answ. I wonder not that Arianism prevails, as it doth amongst us, at this Day, when such poor, blind, ignorant Wretches undertake to defend the Doctrine of the Redeemer's Godhead; for sure I am, that going to the viiith of the Proverbs, to prove it, is for ever to give up the Cause into the Hands of the Arians. To say that Proverbs the viiith, 22^d and 23^d Verses, proves Christ's Godhead,

head, Co-eternity, and Co-essentiality with the Father, is doing just nothing at all ; and a Man had better sit still and say nothing, for when he has done, it is nothing at all but his say so ; and such inconclusive Arguments make the *Arians* triumph over us, grow more hardened, and rest more satisfied in their own damnable Opinions. The Steps, therefore, that you take, are of pernicious Consequence to the Truth of Christ's Godhead, and, as such, they are sinful. The Words of the Scripture which you make such great Use of, to prove Christ's proper Godhead, are these : *The Lord possessed me in the Beginning of his Way, before his Works of old.* *I was set up from Everlasting, from the Beginning, or ever the Earth was.* *The Lord possessed me.* Here, Gentlemen, give the Leave to interrogate you, which is greater, the Posseffor or the Possessed ? Let that be answered when you answer all the rest. *He possessed me not [in] the Beginning of his Way, but he possessed me [the] Beginning of his Way,* as the first and chief of all his Ways, as Head and Mediator of his Church, Both in Nature, Grace, and Glory. In fine,

The Word which we translate *possessed* can properly be render'd nothing else but *created.* Then Christ was created before

Rev. iii. 14.

all Things, and on that Account he was the first of the Creation of God. It is very possible, that the Sense in which I take these Words may appear very novel; but how new soever any may think it to be, it is of an ancient and early Date, as appears

* *The Septu-* from the following Translation * of the

gint. *foresaid Passage †, I was set up.* Now, it

† *Afsem. Annot.* *is evident, that he who sets up another*

is greater than he who is set up by him, and he must also be before him whom he sets up. Here, Gentlemen, at one Blow, you cut off the Co-equality, and Co-eternity of Christ with his Father, whilst you are endeavouring to prove both. Thus you betray your Weakness, and so fall an easy Prey into the Hands of your Enemies, with the Loss of Truth.

Object. But the Text says, *He was set up from Everlasting;* therefore, it proves his Eternity.

Answ. That Being which was infinite-
ly Eternal was never set up; for to be set
up supposes, that there was a Space or
Time (if I may be allow'd to use such
Phrases) when the Thing or Being was not
set up: But some there are that do err
as much on the other Side of the Que-
stion, by affirming, that Christ's Hu-
manity is as ancient as his Godhead, so that
they have got an eternal, created, infi-
nite

nite Creature; a Sentiment so absurd, that it deserves no Answer. As to the Term *Everlasting* in the Text, which the Parties in both Extreams build upon, it explains itself; it signifies *from the Beginning, before God made the visible Heavens and Earth*: Thus, Christ was *set up before the whole Creation*, which the Text calls *Everlasting*.

And it will farther appear from some other Parts of this Chapter, that this *possessing and setting up* of the Lord Jesus Prov. viii. 23, Christ, was more than a mere Decree or Purpose; for the Language of Jesus Christ in this Chapter imports his real Existence. As for Instance, *Before the Mountains were settled, or the Hills, was I brought forth—I was by him.* Now, if any should object, this was only in Decree and Purpose, by the same Rule may the Angels say, that they were *set up from Everlasting, and that they were by him when he set a Compass upon the Face of the Deep*; nay, wicked Men and Devils, and all the Beasts of the Field, in this decreutive Sense, may say, That *they were with him, when he prepared the Heavens.*

Thus, the whole of this viiith of Proverbs, which was written as a special Revelation of the Glory of Christ, the Wis-

The Redeemer's Glory Uncvild, &c.

dom of God, is no Revelation of his Glory at all, according to this decretive Notion; and besides, it farther appears in this Chapter, that this *setting up* of Jesus Christ was more than a bare Decree, because he is here spoken of in the active Voice, as *rejoicing and delighting*, &c. which is more than can, with Justice or Propriety of Speech, be said of a Non-Entity. Nay, if we farther inquire into the Import of the Word, *Set up*, we shall find that it is not applicable to the Godhead, nor yet agreeable to the Notion of a bare Decree; for in the Original it signifies, *A pouring out, or anointing*, being derived from the Root *Tan* he *poured out*. Now, this cannot have the least Relation to his Godhead, because we cannot say that was *poured out*. This Word may likewise denote his *Anunction*; and so it may be read, *I was anointed from everlasting*. In this Sense it cannot be applied to his Divinity; and I am sure, it is by no means applicable to a Non-Entity, since it would be preposterous to say, that nothing was *anointed from everlasting*. All the Passages of Scripture, that take Notice of Christ's being *begotten* or *set up* by the Father, express it from the Root *Nasac*, as in the second Psalm and 6th Verse, *Yet have I set*

ut my King upon my holy Hill of Sion : In
the Hebrew it runs thus, מֶלֶךְ יְהוָה נִזְׁאָצֵת הַר קְרֵיָה Here we have Nasacti
from Nasac, I have anointed him to be my
King upon Sion, the Mountain of my Ho-
ness; Which plainly proves the Pre-
xistence of the rational Soul of the Lord
Jesus Christ. Besides, in the 7th Verse
of the second Psalm, This Day have I
begotten thee can never be applied to
Christ's Godhead ; for I cannot under-
stand the Terms in vogue amongst us,
namely, eternal Generation, and essential
relation, because I am positive, that
Christ, as the eternal God, was never be-
tten, since it is impossible for me
conceive the Begetter and the Be-
tten to be of equal Date. I, therefore,
include, that he which begets must be
fore the begotten, in order of Time,
and superior to him, in order of Essence
Nature ; nay, 'tis impossible, that the
begotten of God should be of the same
Essence with God, because Self-existence,
Eternity, and Independence are the im-
mortal Properties of an infinite Ef-
fence ; so that it is plain, according to
this Notion, that Christ is neither Eter-
nor Self-existent ; for if he was Eter-
nal he could not be begotten, and yet to
Eternal is proper to the infinite Ef-
fence ;

fence; but Jesus Christ was begotten therefore, not infinitely Eternal, Independent, nor Self-existent. And here give me Leave to advance a former Argument that, according to this Scheme, the Lord Jesus Christ is not equal with the Father; therefore, this begotten one was the anointed in the 6th Verse of this second Psalm the Soul of Christ, the God-Man, begotten to his Office, by being taken into a hypostatical Union with the second Person in the ever blessed and adorable Trinity. Thus, at last, you see, that I am no Anti-Trinitarian, nor Arian either; and I shall endeavour to cast my Mite into the Treasury of Arguments, for the Godhead of Christ, in a proper Place.

I have something more to offer at present, concerning Christ's Fitness, as Man for the Discharge of his Mediatorial Office, and to qualify him to be a proper and compleat Head in and over all Things to his Church. This Fitness of Christ for the full and ample Discharge of his Mediatorial Office, consists in that glorious Fulness which infinite Wisdom infur'd up in him, whereof his People were to be made Partakers; and this Fulness treasur'd up in Christ is in Scripture called by various Names.

Eph. i. 22.

Col. i. 19.

John i. 16.

First, It is called the *Divine Nature*, 1 Pet. i. 4.
and his People are said to be made *Partakers* thereof.

Secondly, It is called *Oil*; Therefore Heb. i. 9.
God, even thy God, hath anointed thee
with the *Oil of Gladness* above thy Fel-
lows.

Thirdly, It is called *Fire*; He shall Mat. iii. 11.
baptize you with the *Holy Ghost* and with
fire.

Fourthly, It is called a *River*, whose Psal. xlvi. 4.
streams are said to make glad the Church.

Fifthly, It is called *Seed*, which is said 1 John iii. 9.
to remain in the Elect that never did sin, Chap. v. 18.

or ever will. By these, and many more
James it is called in Scripture, and the
Elect are made Partakers of it; now, I
imagine, that none who profess the Go-
dovel can be so ignorant as to think, that
any of those are infinite; for, if they do,
they will not only discover their Ignor-
ance of God, and of his Grace, but like-
wise demonstrate, that they entertain
asphemous Thoughts, because it hath
been proved already, that the Elect are
partakers of these Graces; and, if these
graces are infinite, then are we made
partakers of the Godhead, and, if so, we
cease to be Creatures: But this was suf-
ficiently exploded in the former Chapter.
The Lord help us to demean ourselves
like

The Redeemer's Glory Unveiled, &c.

like those, who, by the Operations of mighty Grace, are empty'd of themselves. I hope none that are truly gracious, upon a due Consideration of the weighty and momentous Point, will ever more think that they are, in the least Partakers of an infinite Essence. But then you will

Query, What you are to understand by this Divine Nature, that is neither infinite nor human, that the Humanity of Christ and the Elect are made Partakers of?

Answ. When the infinite God had *up, begotten, or created* the reasonable Soul of our blessed Redeemer, he pleased to possess it with a glorious Fulness : For it pleased the Father, that *him should all Fulness dwell.* This is the Fulness that every Believer is made Participant of ; for of his Fulness have all received, and Grace for Grace ; that all Believers are the Lord's anointed ; for of the same Grace, and holy Oil wherewith Christ was anointed above his Fellows, as the great Head of his People, his Fellows, I mean the Members of his Body, have their Part and Portion with him, and from him. This was excellently typified by the Unction of the High Priest under the Law, as we have it

Col. i. 19.

John i. 16.

Heb. i. 9.

133^d Psalm and 2^d Verse, where it
said, that the precious Ointment that
was poured out upon the Head of Aaron
down his Beard, and even to the Skirts
of his Garment. This Aaron was a Typus
our great High-Priest, the Lord Jesus
Christ; and this holy Ointment was a Fi-
gure of the Divine Grace which fills the
man Nature of the blessed Jesus; and
Skirts of his Garment, upon which
Ointment ran, shews, that all who
near to Jesus Christ in a Marriage-
ation to him, though the meanest in
Relation, are made Partakers of this
Divine Unction, according to the Measure Eph. iv. 7.
the Gift of Christ. The Apostle John
very express upon this glorious Sub-
ject in his first Epistle, 2^d Chapter, 20th
27th Verses: But ye have an Unction
from the holy One; and ye know all Things.
the Anointing which ye have received
abideth in you; and ye need not that
Man teacheth you; but as the same
Anointing teacheth you of all Things, and
Truth, and is no Lye; and even as it bath
brought you ye shall abide in him. It very
evidently appears, that this Oil or Fiu-
el is not infinite, because we are made
Partakers thereof; and we are, there-
fore obliged to conclude, that this Fiu-
el is created; because all Beings are
either

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either created or uncreated, and that which is uncreated is infinite; and cannot partake of it; so that it necessarily follows, that this *Fulness* of which we all are Partakers is created.

Here we are carefully to distinguish between this Fulness and the containing Subject thereof, which is the Soul of Christ; for this Divine *Ointment* filleth the Soul of Christ, and the whole of human Nature in the Fulness of Time. This Divine Unction supposes, that there must be an *Anointer*, an *Anointed*, and also the *Ointment*. The *Anointer* is an infinite and eternal God; the *Anointed* the Soul and whole human Nature of Jesus Christ; and the *Ointment* is the Divine Nature, which is the Fountain and Spring of all those Graces that the Elect are brought to the Experience and Joyment of, from their Regeneration to their Glorification; for the holy and blessed Spirit in our Regeneration converts this Divine Fulness and Holy Seed in our Souls, and so produces a new Creature, or new Nature in us, as the Apostle Peter elegantly expresses it, 2 Pet. i. 4. Wherby are given unto us exceeding great and precious Promises, that by these we might be Partakers of the Divine Nature, having escaped the Corruption that is in the world.

the World through Lust. This Holy Nature will always escape the Corruption in the World, since it is impossible that it should be tainted through the Lust of the Flesh, or the vile Suggestions of the wicked One; for the wicked One toucheth: John v. 18.
not, neither can it sin, because it is born of God.

Besides, all the Supports, Assurances, and Supplies, that this new Nature stands in need of, in order to its Nourishment, Comfort, Growth, Stability, and Perfection, are all treasured up in the Man Christ Jesus; for of his Fulness we receive, John i. 16. and Grace for Grace, viz. the Grace of Nourishment and Comfort, for the supporting and strengthening of the Divine principle first infused. It is by this new Nature that I become a Believer; and, it hath its Residence in my Understanding, I am made to see and know a Glorious Beauty, and Divine Excellency, in my great containing Head, from whence my Life comes; for I now behold Things Col. iii. 3: quite a different Light, and see not as the natural Man seeth. As this Grace abides in my Will, I willingly bow down before the Lord Jesus Christ, for Life and Glory, as God's only Way of Salvation, Acts iv. 12. with an holy Resolution to be saved no other Way; and, as it dwells in my Affections,

- John xxi. 17. *sections, I love, go forth to, delight to embrace, with Pleasure and Satisfaction of Mind, none but the Lord Jesus Christ.*
- Psal. lxxiii. 25. *Cant.i.2.& vii. 12. Psal. xlili. 4. 1 Cor. ii. 15. Heb. iv. 3. 2 Cor. v. 17. Col. ii. 2. Psal. xxxix. 2.*
- who is my chief Joy ; and, as this hath a Dwelling in my Judgment, I can take in the great Things of Eternity, and clearly distinguish between Truth and Error ; and, as it hath a Residence in my Conscience, I dwell at ease, I am entered into my everlasting Rest, and have ceased from all my Works, from all my Obedience to the Law in any Sense whatsoever, as the Ground of my Acceptance with God.*
- This new Creature in me, as it resideth in all the Faculties of my reasonable Soul, I find by Observation, is capable of exercising all the Senses in a Divine Way, *Feeling, Seeing, Hearing, Smelling, and Tasting* : By it, as the Means, I feel all the powerful Impressions of Divine Love under the Operation of the Holy Spirit. It is by this new Creature that I feel all the Comforts of my saved State, and entire Assurance of my Interest in Jesus Christ, the Conquest of my rebellion Will, and a cheerful Submission to the Will of God, as best in all Things.*

I can also now behold a Beauty in Things, that before appeared dark and nothing to me, and see a ravishing

Glor

Glory shining forth from the blessed Self-existent Jehovah. Every Perfection of his Essence darts down an ineffable Splendor of Divine Light, in the Rays of which I behold in my Salvation a Glory in his *Wisdom*, in contriving my Bliss ; ^{a Rom. xi. 33.} a Glory in his *Love*, in settling it firm, and ^{b John iii. 16.} a Glory in his *Power*, in effecting it by the ^{c Isa. xlvi. 4, 6.} Redeemer. I see a Glory in his *Faith* ^{d Psal. lxxxix.} in his *Righteousness*, in carrying on and perfectly completing this Salvation, in the Glorification of his Chosen, notwithstanding all their Sins, Corruptions, Follies, and Abominations whatever. I behold all the other Divine Perfections with a dazzling Brightness, as they are honoured and glorified by the Lord Jesus Christ. I see those two seemingly contending Attributes of *Justice* and *Mercy* agreeing, and gloriously harmonious in Man's Salvation. Here *Mercy* and *Truth* are met ^{e Psal. lxxvii. 10.} together, *Righteousness* and *Peace* have kissed each other; and I will venture to assert, they could not so meet in any other but the Lord Jesus Christ, according to the Revelation that God hath made of himself in his Word, whereby we are assured, that there is no other Way for the harmonious Glory of *Justice* and *Mercy*.

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Object. Infinite Wisdom might have found out another Way.

Isa. xlix. 3.

Isa. xl. 13.

Job xxxi. 11.

Cant. i. 3.

Answ. I know that God could have created ten Thousand Worlds, and in those Worlds ten Thousand different Species; but my present Business is not with what God could have done, but with what he has done, according to the Revelation of himself; and I am sure, that God hath taken the best Means to secure the Honour of His Perfections, in the Constitution of the Person of Christ. To deny this is to reflect upon the Divine Wisdom; for if I should affirm, that God could have taken better Means to secure the Honour and Harmony of his Perfections, I reflect upon his Conduct, and impeach his Wisdom, because I say that he might have done better, if he would; which is such a blasphemous Presumption as ought to be punished by the Judges.

I am also by this new Nature in me made to smell a Divine Sweetness in the Lord Jesus Christ and his Graces. Oh, what a precious Saviour is there in his good Ointment! His Name is as Ointment poured forth, which emits a holy Fragrancy; his Name, the Lord our Righteousness, his Name Jesus, and his Name, the Lord of Hosts, are all sweet. The

Redeemer's

Redeemer's Person is to the Believer as a *Bundle of Myrrh*, and as a *Cluster of Camphire in the Vineyards of Engedi*. He is the *Rose of Roses, the Rose of Sharon*, Chap. ii. 1. whose Scent is most odoriferous.

I can now hear the Voice of Christ with Pleasure; for this new *Man* in me knows it distinctly from the Voice of *Strangers*. The Voice of Christ in the Gospel is a Voice of *Joy and Gladness*. Psal. li. 8. These glad *Tidings* make Sweet Melody Luke ii. 10. in the Heart, which makes the Soul to sing upon its *high Places*, and to utter Psal. xviii. 33. forth the Glories of Divine Grace.

I can now taste the Sweetness of the *Bread of Life*, and relish the *Streams of that River* which give Pleasure and Gladness to the Church of God; and I find them to be in me a *Well of Water springing up into everlasting Life*; and having eat of this *Bread*, and drank of this *River*, *I thirst no more*, i.e. I thirst no more after any other Waters, being well satisfied with what my Soul hath already tasted; for I have tasted that the *Lord is good*. Thus, it appears, that there is enough in Christ to satisfy, refresh, re-gale, and delight all the Senses of the new *Man*.

And, truly, there is nothing out of the Lord Jesus Christ that can satisfy, &c.

Isa. iv. 1.

this holy, pure, and Dove-like *Nature*. It is true, carnal Professors can live upon the Trash and Chaff of their own Doings, and the perishing Carrion of an empty Profession, but the *new Creature* cannot; for nothing short of, or contrary to the Purity of its own *Nature*, will refresh and regale it, be Food to it, or give it Rest. This may be illustrated by the Raven and the Dove that *Noah* sent out of the Ark, to see whether the Waters were abated from off the Face of the Ground, Gen. viii. 7, 8, 9. *And he sent forth a Raven, which went to and fro, until the Waters were dried up from off the Earth. Also he sent forth a Dove from him, to see if the Waters were abated from off the Face of the Ground. But the Dove found no Rest for the Soal of her Foot, and she returned unto him into the Ark.* The Raven returned to him no more; and the Reason why the Raven returned not again was, I humbly conceive, because it found both Rest and Food out of the Ark, upon, and in those dead Carcasses that floated upon the Face of the Waters; but the Dove could find neither, for she could not feed upon Carrion; and, as she found no Rest for the Soal of her Foot, she returned again to *Noah* into the Ark, into which she was readily received. The *Raven*, accord-

Gen. viii. 9.

Lev. xi. 13,
14, 15.

according to the Law, is an unclean Bird, a lively Emblem of the unregenerate World, who shew, that they can take their Rest and Satisfaction out of Christ the Redeemer, the true *Ark* of all God's faithful *Noah's*, and can take Pleasure, and live upon the very Deluge of their own Destruction, into which they are daily sinking, and in which they shall be plunged to Eternity; whereas the *Dove* shews clearly the Inclination and Deportment of the *new Man* in the Soul, who can find no true Rest and Pleasure; nay, no Rest or Pleasure at all, out of Christ the Redeemer, but *flies* to him as his only Resting-place; for as in Nature all Things incline to their Center, and necessarily continue in a sort of restless Motion, until they come to their Point, so the Soul of Man is in a restless State, till it comes to Jesus Christ. The *new Creature* ever inclines and attracts the Soul to Christ, and never lets it rest, until it comes and sits down in true Peace and Rest in his Person, Love, and Righteousness, with a full Satisfaction of Mind, *as Psal. lxiii. 5.* with *Marrow and Fatness*; and it is impossible for such a Soul to rest in, or feed upon any thing else; for the *Dove* may sooner live upon Carrion, than the Soul, that is possessed of this *new Nature*, can live.

upon any Thing short of the Redeemer's Fulness. Thus, we see, that Jesus Christ is the *Hope* and *Resting-Place* of his People, the *Food* of their Souls at present, and their *Crown and Joy* in futurity; so that we may say of Christ altogether, as

** Mel in ore, one said of his Name Jesus*, " That melos in aure, " he is Honey in the Mouth, Musick in jubilus in cor-de. Bernard. " the Ear, and a Jubilee in the Heart."*

The Redeemer is all this to the *Heaven-born Man*; for the Soul, having him, hath all, for Time and Eternity.

As I have already described the Person loving, by giving some Account of his Person and Mediatorial Offices, I shall now proceed to inquire distinctly into the Nature and Effects of Christ's Love, and particularly his Love to his Church, considered as fallen.

Our Redeemer thus *set up, begotten, or created*, united to God in his second Person, and filled with all Grace requisite for the Discharge of his Office, stipulated with his Father, in order to save his fallen Church, to restore her to her pristine Glory, which she had with him before the Fall, and to bring her back from all the Ruin of her lapsed State up

Psal. lxxiii. 24. to a World of everlasting Glory.

This Covenant between God and Jesus Christ is, indeed, a Covenant of glorious Grace

Grace (for there was never any other Covenant of Grace) to the Elect; but it was a Covenant of Works with a Vengeance to Jesus Christ. This will appear, if we consider the Nature of it; for, as it was before between the great God and the Man Christ Jesus, these were the Parties at the Head of this Covenant. The Part of the great God, in this Covenant, was to propound the Conditions and Promises; and it was the Redeemer's Part to engage for the Performance of these Conditions, in order to enjoy the Promises which God in this Covenant had made. God the Father, in this everlasting Covenant with Christ, presents the Church to him, as fallen, in all that Deformity, Misery, and Rebellion, which were the immediate Effects thereof; so that now, in Honour to his Justice, he must pour Isa. liii. 4, 5. out his Wrath to the uttermost, for he will never dispense with the Glory of any of his Attributes, but will have full Satisfaction, either of them, or from a Surety. " Well, says Jesus, I cannot, I will Hos. xi. 8, 9." not, that they should perish. I can- " not part with them; my Love is too " great towards them to let them go; " yea, and I know that thou lovest them, John xvi. 27." and that thou wilt accept of my Obe- " dience for their Restoration and Ad-

Cant. viii. 6. "mission into thy eternal and blissful Presence. Ah ! my Love is as strong as Death ; the Coals thereof are Coals of Fire, which bath a most vehement Flame. The many Waters of Afflictions and Sorrows that I must pass through, for their Salvation, cannot quench it. O ! it is a Love above and beyond all their Deserts, that cannot be purchased by all that they are capable to perform ; for, if a Man would give all his Substance for an Interest in this Love, it would prove too low a Price. I know thy Justice must be satisfied, and every Perfection of thy Excellence honoured, which they, poor Creatures, will never be able to do ; rather than they shall perish, I will satisfy thy Justice which they have injured, magnify that Law which they have violated, and bring a Revenue of Glory to thy great Name. I will work out a Righteousness for them by my active Obedience, that will render them spotless before thine Eyes. I will, by suffering, so make amends for all they ever did amiss by Transgression, that the Honour of all thy Perfections shall be secured, and stand fast for ever."

The Father consents, and is well pleased for his Righteousness sake, because he will

Isa. xlvi. 11.

will magnify the Law and make it honourable: "I accept thy Proposal; and, as in all this thou dost desire the Welfare and eternal Happiness of thy revolted Spouse, I grant thee all thy Desires, and accept thy Sacrifice; Remember all thy Offerings, and accept thy Burnt-Sacrifice. Selah. Grant thee according to thine own Heart, and fulfil all thy Counsel. I will accept thy Righteousness for them, and their Sins shall be laid upon thee; and I will give them the Blessings of Time and of Eternity, and they shall see all thy Glory, and possess it for ever: And, that thou mayest be my Salvation and Covenant to them, and compleatly accomplish all my Designs, I have prepared a Body for thee to dwell in, when thou shalt enter upon the Execution of these Covenant-Transactions; for I will have Satisfaction in the very Nature that sinned. I likewise know, that this Work is great and heavy, and thou wilt stand in need of mighty Assistance to perform it; and, therefore, I promise thee that I will be with thee, my Hand shall establish thee, and mine Arm also shall make thee strong; and do thou call upon me in the Day of Trouble, and I will deliver thee, and thou shalt glorify me. That

I

"is,

Psal. lxxxix.

^{21.}
Psal. l. 15.

Isa. xlix. 3. “ is, thou shalt bring a Tribute of Gl
“ ry to all my Perfections, for thou art
“ my Servant, in whom I will be glorified.”

Isa. vi. 8. “ Well, saith Christ, *Here I am, send me*
“ when thou pleaseſt; I will go and
“ fetch them Home to thee, and ſet them
“ before thy Face, or else bear the Blame
“ for ever.”

Gen. xliii. 9. This was the choice Language of the
Lion of Judah's Tribe; thus, the Covenant of Grace and the Counsel of Peace

Zeck. vi. 13. between them both was ſettled for an everlasting Covenant that ſhould never be broken or forgotten; for it is ever in the

Pſal. cxii. 5. Divine Mind, *he will ever be mindful of his Covenant.* Herein Jesus our great Re-

deemer, the glorious federal Head of his Church, did manifest the exceeding Greatness of his Love to his fallen and revolted Spouse. Rather than let her die he will die himſelf, and that ſhe might be everlastingly blessed he himſelf submitted to be cursed; for *cursed is everyone that hangeth on a Tree.* He patiently bore the Miseries of Earth and Hell, that Grace and Glory might be her everlasting Portion.

Pursuant to this Covenant-Contract, the Redeemer descends from the Bosom of unspeakable Love to take the *Body* part

d for him, to save his Children, full
Enmity and Rebellion against himself;
his kind Errand was to give everlast-
Life to them who despised him, nay,
such as imbruēd their Hands in his Lukexxiij. 24.
blood, and to win them over, by the 2 Cor. v. 14.
Instruments of mighty Love under the In-
fluences of the holy Spirit, to love, em-
brace, and delight in him as their *chiefest Cant. v. 10.*
Good; but, before the Redeemer's Love
can place in the Heart, it meets with Luke xix. 14.
great Resistance and Opposition; for the
Soul by Nature will for a long Time
hold it out against Christ, and the Truths
of the Gospel, until the *new Creature* by
the Holy Ghost is formed in the Soul;

then Christ and the Believer are *one*
spiritually; for he that is joined unto the Lord 1 Cor. vi. 17.
is one Spirit; that is, the Believer is bles-
sed with the same Divine and Holy Prin-
ciples that were treasured up in Christ
Jesus, so that the same *Mind now is in* Phil. ii. 5.
him, which was also in Christ Jesus. The
beateness of the Love of Christ is mani-
fested various Ways, and may be clearly
demonstrated from the following Parti-
culars:

First, His Love to us was free; he
might have suffered us to perish for ever;
he was under no Obligation to *deliver* 1 Thess. i. 10.
from the Wrath to come. It was his

own free and voluntary Choice; he did without Constraint or Compulsion, Father did not oblige him to it; and I am, that there was nothing in us could either constrain or attract him for we were as *vile* as Hell, and as full of Rebellion as the Devil and our own depraved Nature could fill us. We were so far from loving him, that we had him in our Hearts, and did not desire Interest in his Love; yet, notwithstanding all this, and ten Thousand Times more, he did not think his Love too great, too rich, too high, or too good for us, but was resolved to love us to the very End, and to love us into Love with himself, and into Love with all his Chosen.

Isa. i. 18.

our *Sins* and Follies be never so great, in loving us will love us out of them, and bring us through a World of Sorrow, and Want, unto a World of Safety, Joy, and Fulness. It is by the Freedom of Christ's Love that we are drawn to love him; for it is that which doth attract the Heart of a poor Sinner, as the beloved Apostle hath it, *I John iv.* *We love him, because he first loved us.* It is the Love of Jesus, as it is manifested in the Heart by the Ministrations

Gospel, that melts down the Soul, inclines it to love him with the whole heart. It is like the Mantle that *Elijah* over *Elisha*, which made him immediately run after him; for that Soul, over ^{1 Kings xix.} from the blessed Jesus hath cast his ^{20.} Mantle of Love, immediately runs after him, crying out, "Lord, I will follow Matt. viii. 19. thee whithersoever thou goest. Oh, none but thee, none but thee! O that I ^{Psal. lv. 6.} had Wings like a Dove! I would fly to thy sweetest Embraces, and sit down unwrapped in the Garment of Love in thy dearest Arms for ever. Oh, I faint! I faint upon a barren Shore beneath a scorching Sun, in a Land where ^{Psal. lxiii. 1.} little or no Waters be; for few Comforts and Delights, or refreshing Streams, are to be found in this World. Oh, how do I long to be in the Bosom of ever-^{Jer. xxxi. 3.} lasting Love, and to drink at the Foun-^{Rev. vii. 17.} tains of living Waters, and to stand up-^{Chap. xxii. 2.} on the Banks of that River where ^{Chap. xxii. 1.} grows the Tree of Life, that River which is clear as Crystal, where all ^{Chap. xxii. 1.} Delights are grown to full Perfection, to be enjoyed and possessed for ever! Oh happy, thrice happy, longed for Day, when shall it come! Hast not thou, O Jesus, which testified these Things unto us, said, Surely, ^{I come Chap. xxii. 20.} quickly.

The Redeemer's Glory Unveil'd,

- Cant. viii. 14. " quickly. Amen. Even so, come I
 Psal. lxxxiv. 2. " Jesus. Make haste, my Beloved,
 " be thou like to a Roe, or to a young
 Rev. xxi. 22. " upon the Mountain of Spices; for
 " Flesh and Heart cry out for the
 " long to come and appear before the
 " the Heights of Zion. David thy
 " vant, the Man after thine Heart,
 " not long with greater Vehemence
 " see thy Glory in the Temple, the
 " long to see thee in that blessed State
 Psal. xlii. 1. " which thyself art the Temple; for
 " Lord God Almighty and the Lamb
 " the Temple of that State I pant
 Psal. cxv. 1. " and as the Hart panteth after the
 " ter-Brooks, so panteth my Soul after
 " Enjoyment of my God."

Thus, we see clearly, that the Love of Christ, when once applied, will draw the Heart quite up to himself. This Love is so working upon the Heart, not only the Soul with these Divine Joys, but

- Psal. cxv. 1. " constrains it to acknowledge its own Vileness and Unworthiness; for we know by a living Experience, that the Soul hath felt the Power of this glorious Love, and will break out in such Language as
 " O wondrous Grace! What, love
 " Me, who am the worst and vilest
 " Sinners; and hast thou thus, indeed,
 " loved me, dear Jesus! O unparalleled

Love that hath neither Bank nor Bot-
tom! O that I may be plucked as a Brand Zech. iii. 2.
out of the Burning, who was ready to
be taken hold of (as under a broken
Law) by eternal Flames! That such a
one as I should have God for my Fa- John xx. 17.
ther, Christ for my Head and Husband,
Life, and eternal Glory, the Divine
Spirit to be my Conductor and Guide
up to the heavenly World, for my Por-
tion, and that for ever, is so much
Grace and super-abounding Goodness,
that I shall never to Eternity enough
admire it. "I live, I love, I die!
for this Love is too great a Fire,
too strong to be pent up in this little Cent. viii. 6.
World, Man." Oh, what is the Lan-
guage under all these Teachings and Di-
vine Applications; but, "Lord, hold thy Chap. ii. 4.
Hand; this crazy Cottage cannot bear
such great Effusions of thy Goodness.
With-hold, with-hold, in some mea-
sure, or else thou wilt dissolve my
Frame." Oh, how is the Soul, at such
Season, as it were on Tip-Toe, ready
be gone! How strongly doth it desire
the Dissolution of its Body, to be in that
World, where it will be capable of bear-
ing the bright Discoveries of all this Love
and Grace.

Secondly,

Secondly, This Love of Christ is in it strong and mighty; for it brought him down from the Bosom of his Father, a Place perfect Bliss and Purity, to a World Sin and Misery, where, being stripped all his visible Glory, as Mediator, he

2 Cor. viii. 9. in a low, poor, and abject State; yea, brought him to undergo all the Miseries of this Life, as Hunger, Cold, Thirst, Weariness, and Poverty; the Rage of Men and Devils, in Temptation, Mockings, Scourgings, and in a painful, shameful, and lingring Death. Nay, more than all this, he underwent the Fierceness of his Father's Anger in his Agony.

Matt. xxvi. 39. in the Garden, when he cried out, O Father, if it be possible, let this Cup pass from me; and in his bitter Dereliction

Chap. xxvii. 46. upon the Cross, when he cried out: God, my God, why hast thou forsaken me? And at last he died, and was confined to the Grave, for a Time. All these Instances sufficiently prove, that Christ's Love

Cant. viii. 6, 7. was stronger than Death; the Coals of Divine Wrath could not destroy, nor the Floods of Sorrow and Pain extinguish it, so strong was the Redeemer's Love to his own. Oh, how desirable is this lovely Jesus, for his matchless Love! His Soul that is possessed with the Truth of Grace cries out, "O that I might be

" ab-

abled more and more to praise the Redeemer for all his Love, who hath loved me, and washed me from my Sins Rev. i. 5. in his own Blood, and hath made me white and clean to stand before his Throne without Rebuke"; and here Soul sits down in Peace and Rest, being an Object of Delight and eternal placency.

Thirdly, The Redeemer's Love is immutable and everlasting; for as nothing the Creature was the Cause of it, so hating in the Creature, or by the Creature, can destroy it. Christ, having once John xiii. 1. loved his own, will love them unto the end; and it is impossible for any Being to separate the Elect from the Love of Christ, either in Heaven, Earth or Hell. This the Apostle was firmly persuaded of, when he says, by way of challenge, *Rom. viii. 33, 35, 37, 38, and 39.* Who shall lay any Thing to the charge of God's Elect? Who shall separate from the Love of Christ? Shall Tribulation, or Distress, or Persecution, or Famine, or Nakedness, or Peril, or Sword? Nay, in all these Things we are more than conquerors, through him that loved us. I am persuaded, that neither Death, Life, nor Angels, nor Principalities, Powers, nor Things present, nor Things

*to come, nor Height, nor Depth, nor a
other Creature, shall be able to separate
us from the Love of God, which is in Christ
Jesus our Lord.* This, then, is the Saine
Glory, in and under all the Vicissitude
Revolutions, and Changes of this Life,
that they have to do with a Redeemer
who is in his Love eternally the same,
and their Confidence in this is founded
upon the Promises of him who is the
faithful and true Witness, that cannot
lie. Though by woful Experience they
often find themselves to be in great Dan-
ness, and cannot see a great Way before
them; yet their Darkness shall not be
ever, for it is comparatively but for
Moment. Isa. liv. 7, 8, 9, 10. *In a small Moment have I forsaken thee,
but with great Mercies will I gather thee.
In a little Wrath I hid my Face from thee
for a Moment; but with everlasting Kin-
ness will I have Mercy on thee, saith the
Lord thy Redeemer. For this is as the
Waters of Noah unto me; for as I have
sworn, that the Waters of Noah should
more go over the Earth, so have I sworn
that I would not be wroth with thee, nor
rebuke thee. For the Mountains shall
part, and the Hills be removed; but
Kindness shall not depart from thee, neither
shall the Covenant of my Peace be remov-*

ith the Lord, that bath Mercy on thee, Heaven and Earth may sooner fail and be plunged into Confusion, yea, annihilated, and return to their primitive Nothing, than the Love of Christ fail to his People; for his Love is, like himself, eternal, and Millions of Ages cannot wear it out.

If there be nothing in this impure state that can do it, sure I am, that it cannot be done by any Thing in that state of Perfection which is above. Well then, we may rest satisfied, that the Love of Christ is eternally unchangeable. Thus, the Love of Christ appears to be both free, strong, and immutable. O glorious Love, to love one so vile and sinful, in all these Respects! O, my Soul, what Love is this? I am at a Loss to express it! It is a Love delightful, engaging, melting, and powerful, that all I can say of it is, "Oh astonishing and amazing Love! dearest Jesus, fill me more and more with a Sense of this thy Love, that my Soul may rise high in its wonted Affections to thee, until it be swallowed up in unspeakable Pleasures." I often find, that this Love makes me more desirous to depart, than to stay here below. I say, "Oh, what do I do here, when all my Thoughts, Wishes, and

The Redeemer's Glory Unveil'd, &c.

" Desires are packed up and gone to the
" blessed World, where my Joy, my
" Crown, my Glory, and my All are
" reserved for me. Whilst here I think
" I am not at home; and I, therefore, ear-
" nestly long to be clothed upon with my
" House from Heaven."

2 Cor. v. 2.



CHAR

C H A P. III.

*What the Rebellion of the Elect against
the Mediator, before Conversion, is ;
wherein I shall make a farther Dis-
covery of the Redeemer's Love.*

THE Love of Christ, though thus great and stupendous in itself, and delightful to the Regenerate, to Persons dead in Trespasses and Sins, is all as nothing of nought, and makes no impression upon the Heart; so that, until he is converted, the Sinner remains full of Rebellion against Christ and the Light of the everlasting Gospel. These are they that rebel against the Light; and they manifest the Rebellion in their Hearts by cleaving close either to their Lusts, or to the rotten Rags of their own Doings. Nature hath always in it a Propensity to act in this Manner; and there must be a Manifestation of Divine Power to stablish this Rebellion; especially the legal Rebellion, which is in the Heart of every natural Man. It is extreamly hard Work for such a one to part with his own Righteousness, for Jesus Christ and his Righteousness;

ousness ; nay, it is harder to part with it than it is to perform it ; for, when a poor deluded Wretch hath brought himself to live up to such Laws, Rules, and Terms, he then imagines that he hath acquired something to recommend him to the Love and Favour of God. He looks upon these as his *Saviour*, and *Judg. xviii. 24.* esteems them as his *Gods and his All* ; take these away, and he has nothing more ; for he beholds them as the Price of his Happiness, and the Hope of his Reward. This is the real Language of his Soul in any of his Performances. Suppose it to be Prayer, with what Courage will he say his Prayers, when he reflects upon his Behaviour the past Day and finds nothing to upbraid himself with, either by Omission, or Commission (though, if he had Eyes, he would see enough in himself every Hour to abhor himself for) then he looks upon God as under an Obligation to hear and accept him ; but, if he labours under Guilt then his Prayers cease, he is afraid to pray ; and, if he doth, he thinks his Praying obtains a Pardon, and his Tears make Satisfaction. Indeed, they do make Satisfaction, but not to God ; they satisfy his Conscience, and quiet his Mind ; and now all is easy and well, and the Man think-

thinks himself a very good Christian ; and he is so esteemed, it may be, by all his Community. Alas ! I fear that most of the Professors of our Day are upon this Bottom. If so, how hard, then, must it be to bring Persons off from this sandy Foundation. I am persuaded, that all the Laws of moral Suasion, and all the Offers, Tenders, Proffers, and Invitations of Grace, with all the plainest Directions and strongest Motives, can never do it ; because, if it is ever done, it must be by the Manifestation of a supernatural Power. The Report of Christ, and the Truths of the Gospel, will never be believed, until Jehovah reveal his Arm ; Isa. liii. 1. for such a Soul cleaves to the Law, as a broken Covenant, and regards not Christ ; yea, in his very Heart Christ is disapproved, and the Sparks of his own kindling are preferred to the Son of God. His Hopes of eternal Life are built upon his own Obedience to the Law, not considering that it cannot give Life, and, as Gal. iii. 21. such, is not fit to be trusted to ; yet, notwithstanding this, Jesus, who is the fit, full, and only Saviour, is despised and rejected, though he be the only Way of Life. Thus, in vain, do Men seek the Living among the Dead ; they seek for living Comforts and a living Glory

The Redeemer's Glory Unveil'd, &c.

in a dead and abolished Law ; and the love that which can neither give Life nor take away Death ; for there can be no Enjoyment of Life and Glory, nor Freedom from eternal Death and Shame but by Jesus Christ the Redeemer, whose Worth is infinite.

Object. " But, saith the Legalist, this is a hard Doctrine ; and such Things as these do not become the greatest and the best of Beings. Surely, saith he, " I shall be saved, if I am sincerely good. " God will be pleased with me, and accept me, if I do my best. If I do all I can, according to my Light, and always strive to do the Things that are just and right, shall I not, for these have an Interest in God's Favour, and Heaven for my everlasting Portion ? "

Answ. This Objection shews, how fond Men are of their own Doings, their All and their Best, though the Lord knows, at the same Time, that their Best is raught and bad ; and it can never be imagined, that the Favour of God, and the Blessings of an heavenly State, can be obtained by the Doings of those, who are nothing else but Sin and Corruption ; for all their best Righteousnesses are as filthy Rags, or as a menstrual Cloth, which in the Law, of all Things, was the most defiled ;

ed; so that it is impossible for Man to go to Glory by his own Doings, though never so exact: But here we see the Vanity of proud Man. O, how he exalts his own Righteousness! how proudly both he set up his All, his Best, his Sanctity, while, alas! his brightest Works are but gilded Sins; and, although he makes a great Shew of Goodness, Holiness, and Righteousness; it is all but a *fair Shew in the Flesh, and spiritual Wick-* Gal. vi. 11. *ness in the high Places* of his exalted heart, and it will all end in everlasting death; for God will not accept of anything short of a perfect Righteousness, and nothing will please him but a compleat Satisfaction for what hath been amiss.

I would now persuade myself, that there are few, or none, who will so presume to think, that they can perform a perfect Righteousness, or give compleat Satisfaction to injured Justice. If there be any such, I hope they will give me Leave to recommend unto them that old Maxim in Philosophy, *nothing can give that which it hath not*; and it is evident from common Experience, that there is no Perfection in the Actions and Works of the best of Men; must, therefore, be concluded, that God

God will not accept of the Performance of his Creatures, as the Condition of their Happiness.

Job xiv. 4.

But, if any will proudly dispute the Point, and affirm, that there is a Perfection in the Works of the Creature, they will give me Leave to reply to them in the Words of *Job*, by way of Interrogation, *Who can bring a clean Thing out of an unclean?* he answers, *not one*. He judges it impossible, no one can do it; and it is manifest, from the common Corruption of Man's depraved Nature, for the Prophet says, *Isa. i. 5. The whole Head is sick, and the whole Heart faint from the Soal of the Foot even unto the Head, there is no Soundness in it, but Wounds and Bruises, and putrifying Sores.* And, as this was true of *Israel's Land*, it was no less so of *Israel's State and Condition*. Now, that Man, who can bring out of this polluted Nature a perfect Holiness, can *bring a clean Thing out of an unclean;* so that he gives the Lie to the Word of Truth, and, in fact, affirms, *he gives that which he never had.* But an Opinion of this Nature, as Men we may easily reject, upon a mere rational Consideration, since it is a Contradiction in Terms, and a confused Jumble.

Obje

Object. They, who assert the Perfection of Men's Doings, do not consider them flowing from the Principles of depraved Nature, but as they are the Product of the Grace and Spirit of God in them, who is pure and holy, and cannot be touched with any Evil; therefore, what flows from this Spirit must be pure and perfect; and, as such, the Righteousness of the good Man is a perfect Righteousness, according to your own Principles.

Ans^w. It is granted, that the Grace and Spirit of God in a Believer are, in their own Essence, pure, and, in their Quality, perfect; but it doth not from hence follow, that the Actions of a Man arising from these Principles of Grace are perfect and pure; for, though the Fountain of our Actions is pure, the Actions flowing from this Fountain come through a Nature polluted, a Soul depraved and degenerated, and consequently are imperfect. For Instance, the weakest Act of Faith is the Produce of the Grace and Spirit of God within me; yet that Faith is not perfect, because, as it is my Act, it is attended with many Doubts and Fears: And I may say the same of every other Grace, namely, Repentance, Love, Obedience, &c. But if, for once, we should

should grant, that the Actions of Men, as they flow from the Principles of Divine Grace, are perfect, they can never give Man a Right to Glory, because they are destitute of a Divine Sanction, and want Heaven's Broad Seal for it. The eternal Jehovah never appointed them to such an End; for the Scripture is altogether silent in this Matter, and I desire not to be wise *above what is written*. I grant that this Grace in us, from which all good Actions and Works flow, was designed by the Lord to be our Means for a better State; but that it was designed to be our Right and Title I absolutely deny; for, if it was designed to be our Right and Title to, as well as our Means and Fitness for the heavenly Glory, what Occasion is there for the Blood and Righteousness of Jesus Christ? Because if this Notion be true, the Person of Christ, his Fulness, Righteousness, and Blood are only accidental, and, in reality, Things of no value. This, then, is a Principle that all good Men will abhor, since it leads its Embracers, like other Hereticks, to trample under Foot the Blood of the Son of God, and to render his Death and propitiatory Righteousness altogether ineffectual. I mean, that Righteousness *without us*, which consists

Col. i. 12.

Heb. x. 29.

the Redeemer's Obedience and Death: and I am sure, that the Objection cannot be made by a Man who has the truth of Grace in his Soul, because this true Grace, this Christ *within us*, who is our *Hope of Glory*, ever teaches to ad-Col. i. 27. mire, adore, trust in, and value a Christ without, who is the Fountain from whence itself does flow. Good Lord, help us all to take heed and beware of these new Lights, that lead from Christ the Light of Life, down to the Chambers.John i. 4.

Darkness and Death. This is the Prov. vii. 27. light within, in which so many blind creatures boast and glory; they tell us, that they are got into a new Dispensation, a Dispensation beyond Jesus Christ; that the *Man at God's Right Hand* is entirely neglected and forgotten; nay, the Rock of our Salvation is by them Deut. xxxii. 15. lightly esteemed. I know, that through the Riches of boundless Grace, there is Living in the Bosom of infinite Love, which gave Birth and Being to the Mediator, that is the highest Dispensation to which Creatures can arrive, either in time, or to Eternity: But I arrive at this by the Mediator, and in him I enjoy Pleasures and Glories thereof. Now, because I am admitted to partake of the pleasures and Glories of the great and high-

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John xiv. 6.

highest Dispensation of Love, by Jesus my great Mediator, shall I, therefore neglect him, slight and despise him, by whom I am brought up into this Enjoyment. How ungrateful must such a Proceeding be? Can I think too high, too well, or too honourably of him! Can my Services be too great, or my Obedience too much to him, who hath brought me up to so high a State? Can any who are got up into this Dispensation slight the *Way* that brought them thither, and call his Institutions *fleshy Things*, and *beggarly Elements*. Certainly, whatever the Profession be, concerning this high Dispensation, they were never in it; and therefore, their pretended *Light* within is a false Light, an *Ignis fatuus*, which leads Men into the Bogs of Misery and Perdition. It fills their Heads with the most unaccountable Whims; and they fill their Mouths with the most unintelligible Nonsense, which they account their Glory, imagining that they only possessed of the Truth, and all others are Strangers to it; and the Reason, why they think so, is, because others cannot understand their Jargon; but it is very obvious, that these are they who never had any Thing, or little, to do with Jesus Christ, as God's *Way of Salvation*.

But here give me Leave to observe, that the Objection itself is intirely false, and goes by a wrong Name; for it very evidently appears, that the Objector is ignorant of the Power and pure Grace of the spirit of our God, since he calls his own Whims and home-bred Nonsense by the Names of *Grace and Spirit* that are pure and holy. Notorious Blasphemy indeed! as if the holy and blessed *Spirit of all Truth*, who is Christ's Glorifier, whose Work it is to render Christ gloriously delightful to the Heaven-born Soul, should teach and influence them to neglect him, reject his Righteousness, and despise his Blood; which is the Practice of all those that have forsaken the *true Sacrifice for Sin*. Thus, instead of having the *Spirit of Grace* they do despite unto him, in hating, condemning, and reproaching those, who by the *Spirit of Grace* expect Salvation, only by the Blood and Obedience of the Redeemer Jesus Christ, that died without the Gates of *Jerusalem*, without any Thing in themselves as a Right thereto, and look upon all they have in themselves to be the Effects and Consequences of his dying Love, desiring also to live in Obedience to him in all those External Institutions which keep his Name up in the World; not that they live upon these

these Institutions, but live upon him in
 1 Cor. xi. 26. them. They eat Bread at a Table, shew forth his Death to the World, whilst at the same Time they enjoy within the living Fruits of his Death. They drink Wine, to demonstrate to the World, that they believe he once shed his Blood, to make Reparation for Sin, whilst his Blood in them *cleanses from all Sin*. Thus, in
 1 John i. 7. waiting upon him they find a great Reward. They use Water in Baptism, Obedience to his Command, to convince the World, that they willingly follow the Lamb whithersoever he goeth; whilst in their Souls they feel a heavenly Baptism coming down upon them, as Rain upon the new-mown Grass, and as Showers that water the Earth. Thus, refreshed with
 Rev. xiv. 4. Dews from the everlasting Hills, they go on to shew forth to the World, by their Obedience to external Institutions, that all the Things represented by those are done and finished in the Person of Christ, and that they themselves possess the spiritual Fruits thereof: And what they do in all these external Performances, is only in Obedience to their Lawgiver. From the whole of what hath been said it is evident, that Man, at best, with all his great Pretences to Purity and Holiness, cannot save himself.

Observe

Observe, then, that, where there is true Grace, that Soul is willing to be saved alone by Christ Jesus; for he is sensible, that he must certainly sink for ever under the Load of Divine Vengeance, if he be not found in the Redeemer's Righteousness, he sees, that nothing short of that Christ is, and hath done, can save him; because he alone is able to bear up under the Wrath of God.

However, notwithstanding all this, the legal Sinner will not, cannot, and is resolved not to part with his Rags and Bondage. He hugs his Chains with seeming Satisfaction; and he is fully determined to trust to his Sincerity, whatsoever be the Consequences of such a Conflict. He thinks, that his Essays may be accepted, when he hath no more to give; and that God will extend to him his goodness, though it be to the Prejudice of his Truth; which God will never do, or he will stand to his Word. His Honour shall have its Demands; and his Justice shall never suffer by us; for God will not be unjust, or faithless, for our sakes. We have broken his Law, but he will never break his Word; for he hath said, *The Soul that sinneth shall die*, that his Law shall be honoured, his Justice satisfied, and all his Perfections glorified.

Lev. x. 3.

glorified. *I will, says he, be glorified* which he can never be, if he accepts the Creature's best Doings, for, in doing so, he must dispense with the Glory of many of his Attributes; but this he will not do, because he is *a God that cannot lie*. The Sinner, then, must be brought to renounce his own Righteousness, and to embrace the Righteousness of Christ, or else he must be cast down *into the Lake that burneth with Fire and Brimstone which is the second Death*. The Word of God doth no where teach us, that we are accepted, or saved, for our Sincerity or any Thing that is within our own Power to do; yet we acknowledge, that Sincerity is found in all Believers, and is an Evidence of their Interest in the Covenant of Grace, but not the Condition of it. As I said before, so I say again, that Heaven did never intend, upon any Consideration whatever, to confer everlasting Salvation upon Sinners, for their Performances; since all that our God and Father gives is purely upon the Redeemer's Account; so that, now, in this Way *all Boasting is excluded*, for the Land of Faith admits of none, unless it be in the Lord Jesus Christ; because every one that glories must glory in the Lord: And truly gracious Souls can make their Boast

Rom. iii. 27.

1 Cor. i. 31.

in the Lord, as the Psalmist saith, *Psalm xxiv. 2. My Soul shall make her Boast in the Lord: The Humble shall hear thereof, and be glad.* O, what a Propensity is there in Nature to cleave to Creature-Performances! to settle upon the Lees of old Adam, and to love its own Doings; in Opposition to the Revelation of God in his Word, and the Evidence of right Reason, until the Spirit of God come and shew the Soul somewhat of its own Deformity, in obliging Conscience to execute its Office; but then the Terrors of the Lord begin to amaze the Sinner, and he is affrighted with the Fears of Hell and eternal Wrath. He thinks he beholds the Perfections of Heaven setting themselves in Battle-array against him; for he sees that he is sinful, and, as such, cannot be saved alone by his own Performances, but he must, in some Measure, be indebted to the Righteousness of Christ, to compleat the Work of his Salvation. Thus, he sets up his Post by Christ's Pillar, and joins the Shreds of his own Doings to the perfect Robe of the Isa. lxi. 10. Redeemer's Righteousness; and so he plunges himself into the Error of the Galatians, who joined Circumcision and other Ceremonies of Moses's Law to the Obedience of Christ. There were some

2 Cor. xi. 13. false Apostles, and deceitful Workers, that had transformed themselves into the Apostles of Christ, who in their deceitful Works taught the Brethren, saying, Except ye be circumcised, after the Manner of Moses, ye cannot be saved. They were not willing to be wholly Debtors unto the Grace of God; for they hoped that their Tears and Prayers, as joined with the Righteousness of Christ, would be Matter of their Acceptance with God; that the Perfection of his Righteousness would make up the Imperfection of theirs; and that their Righteousness should be accepted, for the sake of his; so that all the Use they make of the Righteousness of Christ is only as a Stirrup to mount their own Righteousness into the Throne. Thus, proud Self, and not the Redeemer, is exalted; they debase the Righteousness of Christ, which is most glorious in itself, by patching it with their own coarse Performances; and from the whole it appears, that the Honours of their Salvation and Right to Glory are divided between Christ and them.

But of this we may be assured, that Christ will be a whole Saviour; that he will have the Glory of all our Salvation, as it is his due, or none at all; and, tho' legal Sinners despise him, and such as

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pretend to make themselves Co-partners with him in their Salvation, by their Law-works, let them remember, that by this they make themselves *Debtors to the Whole Law*, and that *Christ is of no Effect unto them*; and, if ever they made a Profession of the Doctrines of *Grace*, they are fallen from them. This Scheme obliges them to keep every *Jot and Tittle of the Law*; which if they fail to do, as certainly they will, they must be accursed for ever, both in Soul and Body, notwithstanding all their Convictions, all the Views that they have had of their own Deformity in the Glass of God's Righteous Law, as the Apostle saith, *Gal. 3. 10. For as many as are of the Works of the Law are under the Curse: For it is written, Cursed is every one that continueth not in all Things which are written in the Book of the Law to do them.*

Here we see the Misery of the Man who is out of Christ; he is, at best, but Halver with him, and, notwithstanding all he hath done, a cursed Creature, consider'd in himself.

The Righteousness of Christ is the on-Dress of a Sinner, who is made to see his Nakedness, and that he hath not so much as a Rag to wrap round his naked Soul. This is the Man that knows how

to prize the Redeemer, and value his Righteousness ; because, being clothed with it, he shines with a spotless Beauty before the Eyes of infinite Justice and Holiness. Now, if our own Righteousness was a sufficient Covering, and could shelter us from the Wrath of God, then it will follow, that Christ came into our World upon a very trifling and insignificant Errand ; which is such a Reflection upon the Wisdom and Power of God, that it never can be admitted as Truth : Nay, to no purpose did Christ work out this glorious Robe, if our own Covering will hide our Nakedness. Life may be had, in whole, or in part, by the Law, it follows, that Christ died in vain ; and to all those, who seek Happiness by their own Legality, *Christ become of no Effect* ; for, living and dying in such a Condition, they might as well have been born *Turks*, brought up *Pagans*, or lived and died *Jews*, in the Height of Enmity against the Lord Jesus Christ ; because they should then have had as much Benefit by the Redemption, as, whilst they retain their legal Principles, they can obtain by the Profession of Christianity.

But there are likewise a certain Sort of Sinners, who see that they cannot be saved

aved by doing; yet, rather than be in-
debted to another, for Salvation, they
fall into Prophaneness, and give them-
Eph. iv. 19.
elves over, being past feeling, unto Lasci-
viousness, and to work all Uncleanness with
Greediness. Once they were Professors,
and worked hard for Life and Glory, but
all to no purpose. They sought Peace
and Pleasure in their own Works, but
found none; and so concluded, that since
they could find no Satisfaction in their
Doings, it was, because they could not
do enough; and, because they cannot do
enough, they will do nothing, but begin
Luke xii. 45.
to eat and drink with the drunken, and treat Religion with Contempt, and say,
There is nothing in it; that it is all *Craft*,
and the *Design of cunning Men* to keep
Ignorant People in awe, though at the
same Time they loudly proclaim their
own Ignorance of the Power of Divine
Love. They are like the Man we read of
in the Gospel, to whom Christ compares
that wicked Generation among whom
he lived, many of which had sinned the
unpardonable Sin, or the Sin against the
Holy Ghost, as appears from *Matt. xiii.*
24, to the *32^d*. But when the Pharisees
heard it, they said, This Fellow doth not
cast out Devils, but by Beelzebub the
Prince of the Devils. And Jesus knew their
thoughts,

Thoughts, and said unto them, Even Kingdom divided against itself is brought to Desolation ; and every City or House divided against itself shall not stand. And if Satan cast out Satan, he is divided against himself, how shall then his Kingdom stand ? And if I by Beelzebub cast out Devils, by whom do your Children cast them out ? But if I cast out Devils by the Spirit of God, then the Kingdom of God come unto you — Verse 31. Wherefore I say unto you, all manner of Sin, and Blasphemy, shall be forgiven unto Men : but the Blasphemy against the Holy Ghost shall not be forgiven unto Men : And whosoever speaketh against the Son of Man, shall be forgiven him ; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this World, nor in the World to come. From the whole of these Words it appears, that the Pharisees and others of the Jews, that Christ was now conversing with, had sinned the unpardonable Sin against the Holy Ghost in maliciously saying, contrary to the Light, That Jesus cast out Devils by Beelzebub the Prince of the Devils. That it was malicious is obvious, from the Manner of their Speech, This Fellow casts out Devils ; and it was contrary to the Light, for they were Men of Learning and

and Understanding, and knew it was impossible, that the Devil should dispossess himself and destroy his own Kingdom. Our Lord himself, in these Words, strikes them with Conviction upon this Point, *If I by Beelzebub cast out Devils, by whom then do your Children cast them out; they shall be your Judges.* Ah! they were very sensible, that it was by the Spirit of God that Jesus cast out Devils, but from the Principle of Hatred they had to that Redeemer, who was *to come out of Zion,* Rom. xi. 26. *and turn away Ungodliness from Jacob,* they maliciously said, that the *Holy Spirit* was a *Devil*, and that the *Divine Power* was *Diabolical*. Thus, we see, that the Sin against the *Holy Ghost*, *which shall never be forgiven unto Men, in this World, nor in that which is to come,* is a Compound; it is made up of Light in the Head and Malice in the Heart; and the unpardonable Sin cannot be, where these two Ingredients are not in conjunction. For Instance, a Believer Christ may sin wickedly against Christ, against the clearest Light, and highest knowledge of his Person and Fulness, as Peter did, when he denied him with oaths and Curses, saying, *I know not the Man.* Matt. xxvi. 74. A Person may also sin maliciously against Christ, and yet be in the Election of

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of Grace, and belong to Christ, as is evident from many of the Jews, who had Hand in his Crucifixion; for he pray'd for them, in his dying Agony, crying *Father, forgive them, for they know not what they do.* These were afterward converted by the Apostle Peter's Preaching, and were added to the Church; and had they known it, they would not have crucified the *Lord of Life and Glory.* Thus, we see, that Persons may sin against Light, as *Peter* did, and yet have no Malice in their Hearts, no more than *Peter* had, who *went out, and wept bitterly.* Men, before their Conversion may be exceeding mad against Christ and his Gospel, and yet not sin the unpardonable Sin, because they sin ignorantly; but, where Light and Malice meet, then the unpardonable Sin is committed. Accordingly, if a Man knows, that Jesus Christ is the only Redeemer of Sinners, that he came down from God out of Heaven, and confirmed his Mission by Miracles; and that he was declared to be the *Son of God with Power, according to the Spirit of Holiness, by his Resurrection from the dead:* If such a one as this, that hath believed all these Things to be Fact, and possibly has had some convincing Proof of the Truth of them, should turn

Turk

work, or a Jew, and maliciously persecute those that believe in the Christian Name, and endeavour to destroy the Faith itself, like Julian the Apostate, *what remains*, for such a Wretch as this, *but a fearful looking for of Judgment?* Or, if a man, after he hath made a Profession of Religion and Piety, and hath made Conscience of moral Duties, and sought Rest and Happiness in them, as has been before observed, and can find none, throws up all Religion, and it becomes the Subject of his Banter, so that he can now break Jests upon the Sacred Word, and mock all the cursed Wit he is Master of, to load it with Inconsistencies, and make it out to be only *a cunningly devised Fable, the latter End of such a Man is worse than his Beginning; and it had been better for him, that he had never known the Way of Virtue or Righteousness, than after he has known it, to turn away from it:* But 2 Pet. ii. 21, 22. it has happened unto him according to the true Proverb, *The Dog is turned to his own Vomit again; and the Sow that was washed to her wallowing in the Mire.* The State of such Men, and the whole of their Religion, our dearest Lord clearly describes, Matt. xii. 43, 44, 45. *When the unclean Spirit is gone out of a Man, he walketh through dry Places, seeking Rest, and findeth none. Then*

he saith, *I will return into my House, from whence I came out; and when he is come, he findeth it empty, swept, and garnished.* Then goeth he, and taketh with himself seven other Spirits more wicked than himself, and they enter in and dwell there. *And the last State of that Man is worse than the first.* By this unclean Spirit that is said to go out of the Man, I humbly conceive, we are to understand (or, at least, it may be applied to) the Spirit of Prophaneness and open Immorality. Such a Spirit as this often leaves Men, for a Time; but, if it returns again, it comes *seven fold more immoral, vile, and abominable, than when it left them.* When a Man ceases to be immoral, he then thinks himself religious; and, in this moral Way of Religion and Life, he expects to find Ease and Satisfaction. *He walketh through dry Places, seeking Rest,* that is, he walks through the dry Paths of moral and religious Duties, in order to attain his desired End; but it is all to no purpose. *He seeketh Rest, but findeth none;* his *dry Places* of poor bodily Worship will afford him none of the *Waters of Consolation;* for Duties of themselves, although religious, are but dry and empty Things, unless the Lord is pleased to fill them with his Grace and Presence; and they,

ey, who trust in their Duties, walk in barren Land, and in dry Paths, *where Psal. lxiii. 1. Waters be*: But the Lord Jesus Christ, our exalted Redeemer, is a *River of Water in high Places*, and open'd to the Be-
ver by a Divine Hand, as saith the Lord by the Prophet, *Isa. xli. 18. I will make Rivers in high Places, and Fountains in the midst of the Vallies*: *I will make the Wilderness a Pool of Water, and the dry Land Springs of Water*. Jesus is the *ountain of Life*, and a Well-spring of *Psal. xxxvi. 9.*

Delights; for all the Pleasures of Peace and Glory flow from him, and he confers upon his People all these Blessings. *He makes them to drink of the River of his Pleasures*; that inexhaustible River, whose Streams do make glad the *Psal. xlvi. 4. Valley of God*; and its crystal Streams flow *Rev. xxii. 1. forth from the Throne of the Divine Being*. It is a Place of broad Rivers and *Isa. xxxiii. 21. Streams, open'd in the Desert of this world in the high Places of Gospel Institutions, to give Drink to the People, who* ^{Chap. xlili. 19,} _{20.}

chosen by the Lord, and precious in His Sight, through the Person of Christ: These are they that taste the Pleasures of Heaven, and the Sweetness of Divine Love, before they come to the full Enjoyment of them, even whilst they tabernacle in Cottages of Clay. Thus, their Duties

Duties in Religion are attended with ineffable Pleasures; and they have Flowings in of Divine Love, which draw forth Love to the blessed Jesus again, a living Way, whilst Sinners are seeking Rest in their dry Places, and can find none.

Then he saith, I will return into my House, from whence I came out; for there is nothing at all in Religion; it is a mere Cheat, a Bubble, and an idle Dream. I will return to my old Course of Life, to my Pleasures in the Things of Time, to satiate myself with the Delights of Sense. I will have no more to do with this damned Cant and Priestcraft, for the Teachers of it are a Pack of Lyars. They used to tell me of Pleasures and Delights, that were to be obtained in a religious Way; and I was as strict as the best of them. I usually heard three or four Sermons in a Day, and was a mighty Zealot for ever. Thing the Parsons exhorted me to do. But the Pleasures they talked of I never found; therefore, I have done with all, for I will take my Pleasure while I may. Now, the Apostate runs back to all his old Excess of Riot; he returns into the State from whence he came out; that is, Immorality and Prophaney, and becomes seven fold more a Child.

all than he was before : And, when he is come into his old State, he findeth that all late Religion was empty of true Grace, though swept and garnished with moral shewings. His taking to himself seven other spirits more wicked than himself denotes, that the Man was arrived at the highest pitch of Wickedness, seven being a perfect Number ; and the last State of this man is worse than the first, and, as was before observed, It had been better for him if he had never known the Way of Righteousness. Of what Punishment shall such a wretch be thought worthy of, who hath trodden under Foot the Son of God, and hath counted the Blood of the Covenant an unholy Thing, and hath done Despite unto the Spirit of Grace ? Heb. vi. 4, 5, 6. For it is impossible for those who were once enlightened, and have tasted of the heavenly Ghost, and were made Partakers of the Holy Ghost, and have tasted the good Word of God, and the Powers of the World to come ; if they fall away, to renew them again unto Repentance ; seeing they crucified to themselves the Son of God afresh, and put him to an open Shame. This Epistle was written to the Jews, who professed the Christian Faith ; and many of them were obliged to believe the Validity of the Christian Religion, from those Testi-

Testimonies that were given, to prove its Truth. The Miracles wrought by Jesus Christ and his Apostles declare that the Gospel Dispensation was from Heaven; and by these many of them were enlightened, and saw some Beauty in the Christian Oeconomy. They were verily persuaded, that Jesus of Nazareth who was born in Bethlehem, was the true Messiah; and, thus, they tasted the genuine Word of God, which said; *Micah v. 2. But thou, Bethlehem Ephratah, though thou be little among the Thousands of Judah, yet out of thee shall be come forth unto me, that is to be Ruler in Israel; whose goings forth have been from of old, from Eternity.* In this Taste they feel the Power of Christ's Dispensation, the Day of the Gospel, which some of the Jewish Rabies have called *the World to come*; also doth the Author of this Epistle, speaking of the superior Excellency of the Gospel Dispensation to that of the Law, whose Ceremonies and Institutions were given by the Disposition of Angels; which supposes, that they, who were under the Law, were in some Measure in subjection to an angelical Dispensation. Now says he, *the World to come, or Dispensation of the Gospel, of which we speak, is not put in subjection to the Angels.* The

Act. vii. 53.

Heb. ii. 5.

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These Words of the Apostle evidently prove, that the Ministration of the Gospel is called *the World to come*: And it further appears from this Epistle, that the Gospel is a *new World*, inasmuch as the Holy Ghost saith, *Christ hath once, Heb. ix. 20; the End of the World; appeared to put away Sin by the Sacrifice of himself.* By this Sacrifice, as soon as it was offered, he immediately put a Period to the Jewish World; for *the Vail of the Matt. xxviii. Temple was rent in twain, from the top^{51.}*

the bottom, to shew that he had entirely abolished that Dispensation. Thus, we see, that these *Jews tasted the Powers of the World to come*, that is, the Gospel Dispensation; they *tasted of the heavenly Gift*; namely, the Lord Jesus Christ; *and were made Partakers of the Holy Ghost*; not of his Graces but of his Gifts, and they will say in the great Day of Judgment, *Lord, in thy Name have we cast out Devils; and done many wonderful Works;* yet will Christ declare to them, that he never knew them, and will say, *Depart from me, ye Workers of Iniquity,* thus far in Religion did many go; and yet, after all this, they might fall away from a Profession of Christ, and turn Jews again; and in so doing, *they crucified to themselves the Son of God afresh;*

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and

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and put him to an open Shame. From
 hence we may learn, of what little Ser-
 vice a bare Profession of Christ, and the
 Truths of the Gospel will be, to them
 who have nothing more. A Man, we
 find, may be, in a great Measure, al-
 lightened in the Knowledge of the Gospel,
 and taste the heavenly Gift, that is, he
 may be convinced, that Christ is the true
 Messiah, the Gift of God, and be made
 Partaker of the Gifts of the Spirit; and
 taste the good Word of God, and feel the
 Powers of a Gospel Dispensation; and
 yet, after all, he may perish for ever. O
 how many topping Professors are there
 in our Age, that have not so much Rel-
 igion as is here, who think very great
 of themselves; and yet here is all the
 Religion, without one Dram of true
 Grace. The Apostates of our Age can
 rise no higher in Religion, than a bare
 Attainment of Gifts, for true Grace, and
 Love from, and to, the Lord Jesus Christ;
 they are utter Strangers to, and generally
 when Opportunity offers, they make Ship-
 wreck of the Doctrines of Faith, and

Jude, ver. 12, a moral good Conscience. These are Clouds
 without Water, carried about of Wind
 Trees, whose Fruit withereth, without
 Fruit, twice dead, plucked up by the
 Roots; raging Waves of the Sea, foaming

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at their own Shame; wandering Stars, whom is reserved the Blackness of Darkness for ever. May the gracious Lord God Almighty, if it be his holy and righteous Will, help all legal Sinners to see the Misery of Doing in Religion, without the Lord Jesus Christ; for all will end in a total and final Apostacy, and their portion is the hottest Place in Hell.

Thus, we see the Rebellion which fills the Heart of Man by Nature, against Christ and the Gospel, and the Miseries that are the infallible Result of it, with the Impossibility of any Thing making Alteration, but the mighty Grace of the Lord Jesus Christ, in the Operations of the Holy Ghost.



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C H A P.

C H A P. IV.

The Means by which the Elect are brought to Jesus Christ, and their Rebellion is conquered.

IN order to slay this Rebellion, and to bring the Soul to a blessed and comfortable Union with the Redeemer, God is often pleased to lead the Soul through the *Gates of Hell*, and Jaws of *everlasting Death*, by the Law in the Hand of the Spirit, which takes hold of the Sinner, and strikes him with Horror and Amazement, saying, *Pay thy Debt, or to jail eternally*; which so terrifies him that he cannot look up; and, when he looks upon himself, it is as upon a poor, lost, undone, and condemned Criminal. How do the Curses, and threatening Claps of Sinai's Thunder roar and rend asunder his rocky Heart, and make him to cry out, *Oh undone, undone for ever! O that Judgment which will overtake me! I am cut off eternally; there is no Hope concerning me!* O that I had never been born, that mine Eyes had never seen the Light, or that I had been the meanest Insect,

be basest Worm, yea, a crawling Toad, rather than have been of the rational Species! who have a Soul endowed with noble Faculties, which have all been employed as so many Members or Instruments of Unrighteousness. *Woe is me! I am miserable! I am ruin'd to Eternity!* In these bitter Agonies his Soul is a perfect Magerissibb, a Terror to himself, and to all near him; his Guilt and Fears are so many and great, that he dreads dropping into Hell every Moment; he is persuad'd, that Hell is his Portion; and every minute of his Life brings new Terrors upon him, so that he is almost distract'd. In this wretched State he cannot live; and, therefore, he wishes, that he was struck dead and sent to Hell, to know the Extent of his Misery: And, O, how both the Devil hurry him on to be his own Executioner! Possibly, he shall in some Measure attempt it; he shall rise up with an Intention immediately to put an end to his miserable Life; but he dare not, he dreads the Thoughts of adding farther Rebellion to his Sin. Now, the Devil steps in, and says, *You may as well do it, for you have sinned the unpardonable sin against the Holy Ghost;* and then he forthwith suggests horrid Blasphemies to the Sinner, and injects, as it were, the

very Repetition of these Blasphemies which prove, in a manner, the very Instruments of Death to the Soul. O, how fast are these Blasphemies repeated; and how doth the Soul as often repeat, *God forbid, God forbid!* And can I say in Sincerity, *Lord, thou, who knowest all Things knowest that I hate them.* Nevertheless in these Chains the Devil holds the poor Soul fast in Bondage and Terror; and it concludes, that it must for ever perish. By these, and such like humbling Methods, the Soul is brought to Jesus Christ for Life; and, now, the Soul is made to give up all for lost, its Duties and Profession of Religion, and every Thing else that was dear to Flesh and Blood, *to be found in Christ, not having on its own Righteousness.* It is thoroughly persuaded, now, that the Law cannot save, and although its Demands are great and rigorous, it is so weak, through our frail Flesh, that it cannot advance to Life and Glory. It commands Working; but it gives no Strength for the performing of it.

The poor Soul, now, sees, that, if ever it be saved, it must be by Christ and his Righteousness alone; and, if it be not saved in this Way, it must be lost for ever.

Here I would take Notice of an Error that poor Souls are guilty of, under these Divine Awakenings. The Error, I must confess, is natural; but it is strengthened by the *Dawbers of untemper'd Mortar*, in our Age, who call themselves *Ministers of Christ*, and the *Gospel*, and yet are but *Babes*, at best, and so unskilful in the *Word of Righteousness*, that, instead of being *Teachers of others*, they ought themselves to be taught the first *Principles of the Oracles of God*; for it evidently appears from their general Scheme, that Sinners are too filthy to come to Christ, and that they must have previous Qualifications, in order to their Reception into the Enjoyment of the Redeemer's Love. This is the Error that their Ministry daily strengthens; but blessed Experience teaches, that it is an Error; for, when the Lord was pleased to convince us, that *there was Salvation in no other, but in the Lord Jesus Christ*, and that *there was no other Name given under Heaven amongst Men, whereby we could be saved*, how fearful were we of coming to this Jesus, the *Fountain of Life, the Rock of Ages*, whose Righteousness is a *Garment of Salvation*. We saw his Purity; we beheld his Love; we longed to come to him; but we saw our own Vileness,

and were, therefore, afraid to venture
 'We said, surely, one who is so pure, so
holy, harmless, and undefiled, will never
 look upon such polluted Worms as we
 we thought, if we went to him, he would
 spurn us from his Presence. *What, says*
the poor Soul, can such an unholy Wretch
as I ever think of being accepted by the
holy Jesus? What shall I do, that I may
go to this Jesus, and be happy for ever?
O that I was qualified for the Reception
of his Grace and Favour! Now, the Soul is
 looking for some good Qualities to re-
 commend it to Jesus Christ; it cannot
 tell, how to think of coming to Jesus
 Christ naked; it imagines it must bring
 something in its Hand, in order to be ac-
 cepted. *O, saith the poor Soul, if I*
was but heartily sorry for Sin, if I was
but bumbled, as I ought to be, I might
then with some Comfort go to Christ in
Hopes of Acceptance. A gross Error! Ah
 poor Divinity! As if the Sovereign Lord
 of all should expose his Grace, Righte-
 ousness, and the Comforts of his Love to
 Sale, and they were to be bought by the
 Prayers and Tears of poor awakened
 Sinners.

Sure I am, if Sinners stay from Christ,
 till they are fit to come unto him, as in
 themselves, they will never come; but
 Christ

Christ and they must keep an everlasting
instance.

But what Madness is it for Men first to
wash themselves, and then go to the
ountain for Cleansing? Or, first to heal
emselves, and then go to the Physician
or a Cure? Such Things as these are
great Demonstrations of Folly and Vani-
; and for Sinners to imagine, that they
ust wash themselves in their own Tears
d Humiliations, renders Christ a need-
s Fountain. If I am washed, I need
t go to Christ for Cleansing; if my
ars have a healing Virtue, then I am
y own Physician, and Christ, as Job's
ends were to him, is to me a *Physician*
no Value. At this Rate, the Blood of
rist is not the healing Balm of my
eased Soul; but such an Imagination
an Evidence of great Unbelief; for
re is no Cleansing, without Faith in the
deemer's Blood. He that comes to
rist must come as poor and miserable,
and naked; he must see himself as
as any out of Hell, and be sensible,
t he can do nothing to recommend
self to Jesus Christ; he must apply to
for all he wants, who, he is fully
vinced, alone can supply all his Ne-
ties: And, when he comes to Jesus
his manner, he makes bright Discov-
eries

veries to his Soul, manifests himself all his Mediatorial Glory, and displays his superabounding Grace and Love, enabling him to see, what an excellent Redeemer he is, both by Price and Power. Now, the awakened Soul beholds, as clear Day-light, that Jesus *can save to the uttermost* such as are lost in themselves having given unto God a full Ransom for his People. He can lift them up from the lowest Ebb of Woe, to a Spring-Tide of Joy and Bliss; from the Depths of Guilt and Sorrow, to the highest Pinnacles of Joy and Freedom; and these are what make the Soul cleave to Christ with a full Purpose of Heart. The Believer is entirely satisfied with him, and desires no other Way of Salvation; he is willing that Christ should have all the Glory, and that he should be very highly exalted.

The poor Believer (for so I may very justly call him) is willing to be nothing, that Christ may be all and in all; he is willing that Christ should do all both in him and for him, and have the Glory of all.

Now, the Believer comes to Christ naked, to be clothed with his Righteousness; filthy, to be cleansed in his Blood; guilty, to his Grace for Pardon; &

and empty, to his immense Fulness, to be enriched and filled ; weak and feeble, to him for Strength, as the strong Rock of Ages; ignorant, to him for Instruction; and perishing, to him for Salvation. The Believer comes to Christ as a Prophet, to be taught ; as a Priest, foratonement ; and as a King, for Freedom from the Dominion of Sin, and to be supported and protected in his Walk through this World to a better ; he desires his kingly Presence, that frees from all Fears, though in the worst of Times, which made *David* to say, *Psal. xxiii. 4.*
Even, though I walk through the Valley of the Shadow of Death, I will fear no Evil; for thou art with me, and thy Rod and thy staff comfort me. By this Rod here, which was the Psalmist's Comfort and support, I humbly conceive, we are not to understand the Rod of Afflictions, as the generality of Expositors do, though afflictions are of singular Service to the people of God; yet that they are Comforts to them, when exercised thereby, is what I do not understand; nor can I believe it, either from Experience, or Revelation. The Author to the *Hebrews* tells us, *Chap. xii. 11.* *No Chastening for the present seemeth to be joyous but grievous,* though the Effects are Peace and Comfort;

Psal. cx. 2.

fort; nevertheless, afterward it yieldeth the peaceable Fruit of Righteousness, unto them who are exercised thereby. Mark it The Effects only of the Rod or Afflictions are *peaceable* and *joyous*, and not the Afflictions themselves; but the Psalmist says, the *Rod* itself was his *Comfort*. By this *Rod*, then, I understand the *Monarchical Rod* of Christ Jesus, his *Rod of Government*, by which he rules the World and the Church, which is called the *Rod of his Strength*; and by this he protects his People from the Rage and Cruelty of their Enemies. This *Rod* is the Saints Comfort in all their Pains and Troubles; they know the *Lord reigns* and, therefore, they will rejoice. The Rod and Reins of Government are in the Hands of their Redeemer, so that they fear neither Man, nor Devils; they are sensible, that he hath an absolute Authority over them all, so that they *fear no Evil* for their King is ever present with them and they have *Comfort* from the Promises, which are their *Staff*, that support them in dark and perilous Times. Thus they come to Christ, and live in the Enjoyment of him; they come to him with all their Maladies to be healed, as to Physician of great Value; they come to the Redeemer as unjust, and by Faith

his Blood for Justification and Peace
here, and they have Ease from all their
burdens; they see that injured Justice is
satisfied, Heaven secured, the Curse re-
moved, the Law answered, all their Debts
paid, and every Obligation cancelled,
which stood in the Way of their ever-
lasting Participation of Divine Bliss. The
believer can now say of Christ the Re-
deemer, *This is he whom my Soul loveth;*
O that he would communicate more of
himself to me! Oh let the blessed Spi-
rit come down upon me, like Rain on
the new-mown Grass, and as Showers
that water the Earth! O may he come
down upon me, who have been cut
down from my Pride and Glory in the
Flesh! I once did triumph in my own
Doings, and thought very highly of
them; but, Oh! through the Riches of
boundless and never to be forgotten
Grace and Love, I now count them Phil. iii. 8, 9.
all as Dung and Dross for the Excellen-
cy of the Knowledge of Christ Jesus my
Lord; yea, I look upon them as Dogs-
Meat, as Trash and Excrement, that
I may win Christ, and be found in him,
not having on mine own Righteousness,
which is of the Law, but that which is
through the Faith of Christ, the Righte-
ousness which is of God by Faith. I have

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" no Righteousness of my own, for
 " myself I can do nothing, but sin and re-
 " bel against Christ and Gospel-Grace.
 " But this is my Glory and Joy, that

Psal. lxviii. 18. " Christ hath ascended on high, and ha-
 " led Captivity captive, and hath received
 " Gifts for Men; yea, for the Rebellion
 " also, that the Lord God may dwell
 " among them."

Thus, the Believer sees, that his whole
 Salvation lies in Christ Jesus; and that
 all the Blessings thereof are handed forth
without Money and without Price. This
 indeed, is wonderful sweet unto him
 because he seeth that he hath nothing
buy with, and that Grace is free to the
worst and vilest of Sinners; and, though
 once he came to Christ with his Dutiful
 Prayers, and Tears, expecting to have a
 Interest in his Righteousness for them;
 he now breaks out in Language quite dif-
 ferent from his former Apprehension
 and saith, " I view such Deformity
 " myself, that there is no Room left for
 " me to think great or well of myself.
 " I see so much Sin attending my Hol-
 " ness, so much Enmity my Love, Hard-
 " heartedness my Sorrow for Sin, and
 " Unbelief my Acts of Faith, that I can
 " not value myself upon any Thing but
 " the Redeemer and his Righteousness.

And, as divinely assisted, I will wait
for the Supply of all my Wants at the
Feet of rich and sovereign Grace,
where I shall see his Love, and behold
his Glory shining forth; and, with
deep Impressions of Love my Soul
shall be raised to the highest Pitch of
Delight, when in a holy Extasy, and
divine Rapture, I shall thus break
forth:

"O glorious Redeemer, blessed Jesus,
all Divine! Thou incomparable one,
who art more beautiful and desirable
than all the Creatures of both Worlds!

Thou art fairer than the Children of Psal. xlv. 2.
Men; thou art ten Thousand Times
more glorious than all the Hosts of
Angels, even those of the highest Or-
der. Oh, none but thee! I desire
none but thee, none but such a Re-
deemer for me! For, Whom have I in Psal. lxxiii. 25.
Heaven but thee? And there is none up-
on Earth I desire besides thee. That is,
I desire none in Comparison with thee:

For who in the Heaven can be compa- Psal. lxxxix. 6.
red unto the Lord? Who among the
Sons of the Mighty can be likened unto
the Lord? For my Jesus, who is the
Wisdom of God, is better than Rubies; Prov. viii. 11.
and all the Things that may be desired,
are not to be compared unto him: For
“ he

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“ he is my *Life*, my *Crown*, my *Glo-*
“ *my All*, and *everlasting Delight*.
“ “ O lovely Jesus ! O that I could no
“ come into thy blissful Presence, a
“ possess thee for ever ! *My Soul fainte-*
“ *for the Longing it hath for thee:*
“ *when shall I come and appear be-*
“ *thee ! For why should I wander*
“ *and down in a barren Land*; who
“ *Clouds are thick, and hide my Belo-*
“ *from me ? Well, my dearest Life, sin-*
“ *it is not thy Pleasure that I now co-*
“ *to thee, O be pleased to be frequen-*
“ *with me, and make my Soul thy ho-*
“ *ly, yea, thy minutely Resting-Pla-*
“ *and dwell with me continually.*
“ *not to me as a Wayfaring-Man, th-*
“ *turneth in only for a Night and is go-*
“ *but be my constant Guest ; and let*
“ *grow up into a daily Likeness of th-*
“ *that I may be made meet for the Inbe-*
“ *tance thou art now in the Possession*
“ *Lord, I am thine, for ever and ev-*
“ *and, as helped by thy Grace, I e-*
“ *will keep close to thee : And as I*
“ *sensible, that nothing can part thee*
“ *me, as to my State, which is to*
“ *Joy unspeakable ; so grant, that*
“ *thing may part my comfortable*
“ *joyment of thee. O that my Fra-*
“ *may be always pleasant and joyful*

it be consistent with thy blessed and holy Will." Here we see, how the redeemer and the Soul of an *elect Vessel* are vitally united; now, it is become a visible Member of Christ's mystical Body, and can triumph in its near Relation to him.

Now, the Floods and crystal Streams of everlasting Love, which have run under Ground, ever since the Fall, rise up and overflow all the Banks; yea, the Mountains of a lapsed State, and powerfully bear down all before them; and the Soul sits down entirely satisfied with Compleatness in the Lord Jesus Christ. Col. ii. 10.

But here it must be observed, by the Way, that, notwithstanding all this Grace received, the Soul, at certain times, will find Motions and Inclinations to its own Works, and be ready almost to say, *Well done*, when it performs Duty in an enlarged Frame. This Itch of Legality, the Soul's greatest Plague, will never be perfectly cured, till it ascends up to the Realms of brightest Bliss and Glory; there, indeed, it shall have a perfect Holiness, and shall forever set the Crown upon the Redeemer's Head.

In that advanced State, the Saints shall lay their Crowns at the Feet of Christ,

I and

and he shall be *all in all*. There, nothing in the Saints shall be a Rival to the Redeemer, or ever claim the least Share of Honour with him ; but, now, alas ! we find too often, that we love our Graces too much, for we are apt to prize them more than the perfect Righteousness of Jesus Christ. We rejoice very much in received Grace, but very little in the *Fulness* of Christ, our great Head in whose Hand all our Stock of Grace both of *Right* to, and *Meetness* for, the glorious World before us, is. How often do we grieve, more for the Want of comfortable Frames in the Dispensation of Grace, than for the Want of him in whom all *Fulness dwells*? O could we but see more clearly, what Christ is, and what he is *of God made unto us*, our Wall would be more full of Peace and Satisfaction, and our Frames more steady and unshaken ! But when Men dwell too much upon their Frames, and not immediately upon the Person, Love, and Righteousness of Jesus Christ, give me Leave to say, that they are committing spiritual Adultery with their own Graces and holy Dispositions.

This was charged upon *Israel* of old by the great Jehovah, as one of the greatest Crimes that a gracious People could

possibly be guilty of. The Lord had decked them with very glorious Ornaments, in an external Way, so that their Renown went forth among the Heathen for their Beauty, which the Lord, their God, had put upon them: But this was their Sin, they trusted in it; and their Sin was nothing less than *playing the Harlot*. All these bright Ornaments put upon them were typical of the internal Beauty and Glory of the Saints under the Gospel. Now, this their Glory, as we have said, they profaned by *trusting in it*, and *played the Harlot*, because of their ^{see Ezek. xvi. 9, to the 29th Verse.} Beauty; and the Way in which they did it was this: *The fair Jewels of Gold and Silver, which God had given them, and beautified them withal, they took them, and made Images thereof, and committed Whoredom with them.*

The Improvement we may make of the Case of *Israel*, in these Respects, is this: We are prone to put our Graces in Christ's Stead, and prize and value them too much, in trusting to, and resting upon them. When this is the Case, we may very justly say, that such a one *bathes* ^{forsaken} the *Fountain of living Waters*, and lives upon the Streams which are short of the Fountain. Sure I am, this is *playing the Harlot with our Grace and*

Frames; because we ought to live upon nothing but Christ, what he is in himself, and what of God he is made unto his People.

Believer, it is an infallible and eternal Truth, that Christ never gave thee the Principles of Grace and Love, Faith and Holiness, to live upon, trust to, and rest in; no, no, he gave thee Grace to love him, to live upon him, to rest and trust in him, for ever; and these are the principal and ultimate Designs of the Divine Donation of all Grace.

But when Believers are left to themselves, to live upon, and trust in their own comfortable Frames and Graces, they then lay a Foundation for Fears and Darkness. For Instance, if I live upon my Frames and Grace received, I too often, to my great Grief, experience, that my comfortable Frames are all fled, and can scarce tell, whether I have any Grace, or not: What must I do, when my Comforts are fled, my Joys have forsaken me, all my living Frames have given up the Ghost, and I am left to question, whether I ever had the Truth of Grace in my Heart? Now, certainly, such a One must be plunged into the very Depths of Sorrow; and that for a very good Reason, because he hath lost his All. The very

Foun-

oundation of his Comforts is taken away, and, therefore, he concludes himself to be an Hypocrite, a formal Professor, one who only hath had *a Name to live*; he concludes, that the Death which once he had escaped will seize him, and, though formerly he could have triumphed over it, it is now become his Fear and Dread, and he imagines, that God hath cast him off for ever.

However, upon the Return of his Comforts and pleasant Frames, he imagines all is well; and he can then believe, that he is the *Beloved of the Lord*, and redeemed by the precious Blood of Christ.

From these Conceptions, I think, I may very justly draw this Conclusion, that the Love of God and the Grace of Covenant are subject to Mutation; if my Frames and Graces, according to these Imaginations, are good and evenly, then, all is well for Eternity; if they prove the Reverse, then, all my prospects are darkened, and dreadful Evils are expected. Such poor Souls as these, who have attained to no greater Light into the mysteries of Grace, do really believe, that it is their incumbent Duty to be always working hard, *to keep themselves in Love of God*, in maintaining a comfortable Disposition of Soul, which they

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are incapable of doing; and so they are
pierced through with many Sorrows, and
their Days are spent in hard *Bondage*; and
all this flows from the Fountain of Ignor-
ance of the Stability of the *everlasting*
Covenant, and the *Compleatness* of the
Sacrifice that Jesus Christ hath once made
for Sin.

Now, that which should make us, and
all good Men, abhor such a Way of Li-
ving, is this; because it is a sinful Way
of Living; for, among many other Things
it leads us to a Coldness and Indifferenc-
to the Lord Jesus Christ, his Person and
personal Excellencies, and insinuate
that God is changeable.

I must confess, by the Way, that
heartily believe, there are many, that a
most *all their Lives long, are subject to*
this Bondage, who are gracious Believers
and such *for whom Christ died*; and they
do often find and experience the *sealing*
Evidences of Christ's Love to their Soul,
and in these *sealing* Seasons are helped
live above their Frames and Graces,
any Thing else short of Christ and his
Righteousness. Oh, then, how happy
do such live, who continually live above
all their Frames, and above their highest
Attainments! and that Promise is made
good unto them, *Isa. xxxiii. 16. He shall*
dwell

dwell on high ; his Place of Defence shall be the Munition of Rocks, Bread shall be given him, and his Waters shall be sure. He shall dwell on high, above all Things below Covenant Love and Mediatorial Fulness ; he shall dwell safely, for the Place of his Defence shall be the Munition of Rocks, where he shall have rich Provision, for his Bread shall be given him, and his Waters shall be sure. He shall have all the Delights of a regenerated State for his Solace and Safety ; he shall have the eternal God in all his Persons to be his Defence, this glorious Munition of Rocks. He shall have for his Provision the Dainties of Heaven ; for he shall live upon the Bread that came down from that World, and the Water that flows from the Throne in that State, to strengthen and refresh his renewed Nature. He, that lives above his Frames and Grace received, lives upon as great Glories, if not greater, than those do who are of the angelick Order ; for, as we have already observed, he lives upon the eternal and immutable Love of God, in the Lord Jesus Christ the Redeemer, the Stability of the Covenant with him, the unalterable Worth of his Fulness, and the Glory of his everlasting Righteousness. Let his Frames be what they will, let his Measure of sensible

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sible Enjoyments be never so small; nay let them be quite fled, he knows that his Peace is made with God by Jesus Christ and his Life, his Joy, his Glory, and his Crown are all in his dearest Lord and Redeemer; and he can say with the Prophet in a spiritual Sense, *Hab. iii. 17, 18.*
Although the Fig-Tree shall not blossom, neither shall Fruit be in the Vines, the Labour of the Olive shall fail, and the Fields shall yield no Meat, the Flock shall be cut off from the Fold, and there shall be no Herd in the Stall; yet will I rejoice in the Lord, I will joy in the God of my Salvation. So the Believer, under the Want of all spiritual Frames, though there be none of the *Fruits of the Spirit* in a sensible Way to his Soul, but all are entirely cut off: Yet he can rest satisfied in the Love of his God, for he knows, let his Frame be what it will, his Jesus and *what he is made*, in a sovereign Way to him, are always the same in the Sight of God. Whatever his Attainments be here he goes on in an even Way, his Feet tread a smooth Path; he doth not, now meet with such Ups and Downs, as formerly; for his Judgment is enlightened and sanctified, so that from the clear Conceptions he hath of Things he goes on unshaken in his Christian Passage, leaning

his Beloved, as his Righteousness and strength. The new Creature gets daily strength, and the Soul makes a large Progress in Holiness; yea, such a Holiness none of Adam's Children can attain to by all their Form-Helps and natural strength; for all they do, before a vital Union, is Sin, and no Way acceptable to God: But this is the Believer's main Comfort, that Jesus Christ hath pleased and satisfied the Father; and all his Business, assisted by daily Grace, is to please Jesus Christ by living upon, and trusting in him, which he brings forth *Fruit to the Glory of Christ*, as the great End in all he doth: And, thus, the gracious Soul, by secret and internal Light, travelleth out of a World of Midnight Darkness into the Daylight of everlasting Glory.

Object. These Notions are the Principles of the *Antinomians*, and seem to be calculated, at least, to weaken those just regards we ought to have to the Law of God and a holy Conversation.

Answ. Hatred to Truth, as it is in Jesus, the Cause, that the glorious Doctrines of everlasting Gospel have ever been, by the Devil and his Emissaries, stigmatized and loaded with hard Names, to render them frightful and odious to the Children of Men. They are like the *Heathen* of old,

who

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who dress'd the Martyrs in Bear-skin
and the Skins of other wild Beasts,
render them more hateful to the Be-
appointed to devour them, in order
their being destroyed with a greater F-
ry; and so, by Tricks as odd and un-
countable, the *pretended Preachers* of
Age dress up *Truth*, especially True
which tend to advance the Glory
Christ and Free Grace, and the Libe-
of the Saints. Such Truths as these
the Wings of their *Ecclesiastical Gra-*
deur, which they cannot bear, but im-
mediately roar out and cry, “*Heresy!*
“ *Heresy!* paving the Way to Loosen
“ of Life, and a Casting off the Yoke
“ Duty. O vile *Antinomianism*, to
“ abhorred by all good Men!” And he
their poor servile Admirers take all
granted that their *Preacher* saith; and
if it was ten Times more they would
lieve him; and, if you oppose them, they
presently fly in your Face with their us-
knocking down Argument, “What,
“ you pretend to know better than I
“ —, who was eleven Years at
“ University, and has been thirty Year
“ Minister? Or the learned Mr. —
“ whose Learning and great Works ha-
“ render'd him famous throughout ma-
“ Parts of Europe?” Thus, like po-

Ignor

noramus's, who will cry down Popery and Priestcraft, when they are got over the Bottle, they pin all their Faith upon the Peeve of their own Teacher, but never with the noble Bereans search the Scriptures, to see, whether these Things be so, not; or like wise Men, by sanctified reason, weigh Things impartially in the balance of the Sanctuary. No, they take all for granted upon Trust, and believe it upon the bare Authority, it may be, of blind Guide, and they are resolved to follow him close, until both fall into the Ditch, in Doctrine and Conversation; and certainly the Consequences will be dreadful, if Grace prevent not, for they will both fall into the Ditch of Perdition, out of which they will rise no more: but, before I pass the Objection, let it be observed, that their *Ipse dixit* goes forst nothing at all with me; it is not their saying, This is *Antinomianism*, or that is *Libertinism*, that proves it so; and, for my part, I really believe Proof there is such a Piece of Drudgery, that their Idleness will never suffer them to go thorough with it.

Now, if the Casting off of all Obedience to the Law, as the Matter of my acceptance with God, and Laying aside all my Graces, when they vie with the

Re-

Redeemer and his perfect Righteousness and my sole Dependence and Trust upon him for what he is, and hath done for me, in my Room and Stead : If these be *Antinomianism*, the good Lord grant that I may be an *Antinomian*, for ever. If this is to be *vile*, I will, as Grace shall help me, be still more *vile*, and account it my *Glory* : And, whereas it is objected that such Sentiments as these lead Men to cast off Duty, and to live sinfully, observe, that this Objection appears to come from a Person destitute of all true Grace, who never felt the Love of Christ with Power, because I can with Confidence affirm the Objection to be a palpable Falshood, a most abominable and notorious *Lye*; for I know from my own living Experience, that the Absoluteness of Divine Grace in eternal *Love*, the *Covenant* of Salvation, the *Fulness* of Christ the Head of this Covenant, and the Sovereignty of the blessed *Spirit* in his Gift and Operations, which without any of my own Works, entitle me to Glory, and will fit me and bring me thither, have been in my Soul a Spring of Duty and Obedience. O how have I, at such Time, been delighted in the *Law* of God after the inner Man ! Oh, what Praying, what Meditating, what Reading, and

Heas

aring the Word were, then, put in
actice! What Exactness of Walk in the
world, in the Family, and in the Church
God, did the Conception and Applica-
tion of these glorious Truths produce!
How were they attended with a holy,
critical Obedience, and all with Delight
Pleasure? Give me Leave to say, that
these Principles of free and glorious
Grace do promote such a Living to God,
with God, and with God, through the Re-
deemer, that none of those, who cry out
against these Truths, as *Antinomianism*,
are capable of; for it is evident from the
Scripture, that they are Strangers to the
Power of Divine Love and Grace. I
truly bless my God for such *Antinomi-*
nism as this; for, before I knew it and
its Power, I performed Duty from a
Spirit, a Spirit of Fear and Bon-
e, and lived upon my Frames; but I
found Religion was very hard Work, and
went on in my legal Course very hea-

it, now, through the Riches of Free
Grace, since the Times of Refreshing came
and the Presence of the Lord, I experi-
enced that Wisdom's Ways are Ways of Prov. iii. 17;
Santiness, and all her Paths are Peace.
Religion is a Pleasure, and its Du-
ties a Delight.

Object.

Object. But how many are there who take hold of these Sentiments, embrace and espouse them, who live in all Manner of Wickedness?

Answ. What is all this to the Purpose? The Objection is of no Force, nor has the least Tendency to overthrow the Principles now under Vindication; pray, is the Wickedness of these Professors the immediate Result of their Principles? Would they, think you, have been less wicked, if they had embraced other Notions? If you believe they would, how comes it to pass, that *Arminians* and those who are full of *legal* Principles live in the vilest of Crimes? If I am to reject every Principle that hath been received, and espoused by such who live wickedly, then, I am sure, I must entertain no Principles at all. If I should say, a Man's Principles are the Cause of Wickedness, then, no Principles are good, because some Men of every Principle are wicked. I cannot apprehend that Objector will affirm, that the Doctrines of Free Grace are the only Ones that lead Men into Licentiousness: If he does, then, I am at a Loss to know, what makes a *Legalist* live wickedly. Perhaps, he will say, the Sin of his Nature, and Naughtiness of his Heart, for his Principles

Men have no such Tendency. If this, then, be the Case, I infer from hence, that those who have received the Doctrines of Free Grace do not sin from the Principles of a corrupted Nature, and a naughty heart, but from the Force of received Principles; so that the Man would have been good, if his Principles had been otherwise; and the whole amounts to this much, that Men of legal Notions are born into the World with naughty hearts, and *Antinomians* with good Ones. This deserves no farther Notice.

But I shall observe here, that the Sentiments of the *Arminians* have as great, not a greater, Tendency to Looseness of Life and Manners, than the Principles commonly called *Antinomianism*. For instance, if I could heartily believe, that naturally I have a Free Will, and can return to God, and make my Peace with him, when I please, what need I think of being religious, as yet; it is Time enough, I can do it when I think it a proper Season: Therefore, Soul, thou mayest take thy Pleasures in Sin a longer, for thou of thyself art a Free Agent, and when thou wilt, canst work thine Happiness, and secure thy own Salvation.

Now,

Now, I appeal to all wise Men, who will judge impartially, Whether this Doctrine leads not faster to Iniquity, than that which we have been stating and vindicating? And for this Reason, because we assert and prove, that Holiness from Christ is as certain as Glorification with him.

Object. But there are some who have in express Terms asserted, that they may commit Sin, because Grace is free; and Sin is eternally done away.

Answ. I do not know, that there are such in the World, who make these Improvements of the Doctrines of Grace. If there are, all I have to say of them is this: I am sure they are Strangers to the Powers of it; because the Grace that bringeth Salvation will, by Divine Influences, teach the Subjects of it to deny godliness and worldly Lusts, and live soberly, righteously, and godly, in this present World. Let us not, therefore, blame the Doctrines of God's Free Grace, as if they were the Cause of that which flows from a corrupted and cursed Nature, for Doctrines of rich and absolute Grace never the worse in themselves, nor less powerful and glorious to a Believer, answering all the Ends of Holiness and Peace, because some wicked Men have received and abused them.

It must be confessed, that the best of
lievers sin, yea, and, at certain Times,
one of them sin very grossly; but never,
cause Grace abounds. No, they say as
with one Voice, *God forbid*; for their
Doings proceed from the Strength of a de-
praved Nature; and, through the Riches
of Free Love, they have that in them
which ever inspires to abhor their own
corrupt Doings, and themselves, on that
account. O how do they cry, under
their Sins and Corruptions, for Strength
against them, and Deliverance from them
ever!

As for the Charge of *Antinomianism*,
we through great Grace value it
nothing. Let our Adversaries slander, bark
and grin, fight against and curse the
Grace of God, and those who love
him as Enemies to his *righteous Law*, it is
a useless Curse, and shall never light on
Heads; for we *love and keep the Law*
of God better than they can. Nay, our
obedience to God's Law, by which we are
justified, is not only preferable to the sin-
ful Doings of *Legalists*, but even to all
the Holiness of the *Angels and Arch-
angels about the Throne*, those glorious
Saints of the Morning, who never sinned
lest their first Estate; so that we do not
void the Law through Faith, but

*The Redeemer's Glory Unveil'd, &c.
establish, magnify, and make it honourable.*

Object. The Obedience of sinful Creatures is not preferable to the Holiness of the Angelick Nature.

Answ. The Obedience of God's Elect by which they are justified, is preferable to that of the Angels, because the Obedience of God's Elect is the personal Obedience of the Lord Jesus Christ, their Heirs by an Act of Sovereignty in Imputation, as is evident from the Paragraph that the Holy Ghost runs between *Abraham and Christ*, in the Fifth of *Romans*, V. 14th to the End. Nay, give me leave to say, that the personal Obedience of the Saints is more agreeable to the Holiness and Spirituality of God's righteous *Law*, than all the Righteousness of them who hope to be saved by their ownnings; for the Believer performs all Duties from a Principle of *pure Love* to his dear Redeemer, but the others from a Principle of *servile Bondage*, as the *Principle of Hell* and everlasting Wrath. These proud *Legalists* may alledge what they will against the Doctrines of Free Grace and an unconditional Salvation; they may clamour, as loudly as they please, against them as *Antinomian Fooleries*: *through the Grace of God, we will ad-*

to them as our greatest Glory and Consolation; for they have been our greatest Joy, and we have experienced them to be the only Motives to the cheerful Performance of Duty. Let vain *Legalists* now, that we can offer up to God a more excellent Sacrifice than they, namely, *the great Male of the Flock*, the Lord Jesus Christ, for the Holy Ghost puts his Obedience into our Hands, whenever we come before the Lord; and we have found by Experience, that, when by the Threatenings of the Law a Flood of Guilt gushes into our Consciences, we can stop its impetuous Streams with the *Blood of the everlasting Covenant*. However strict and rigorous the Demands of the Law be, we have that to give which will satisfy them all, and to the full; and this is done by Faith, that true Faith which worketh Love, purifies the Heart, and advances Truth in the inner Parts.

This despised, but powerful, *Antinomian* Gospel imprints upon the Heart, by the Operation of the Holy Ghost, a divine Stamp, *the Image of God* through Christ, a holy and even a sinless Nature; and, when the blessed Spirit is pleased to shine upon this his own Work, he makes the Soul to shine in all the Parts of its conversation. Give me Leave to observe,

The Redeemer's Glory Unveil'd, &c.

that such a one is a *None-such*; for he brings more Glory to God, and more Honour to his Law, than all the *World-mongers* in the World. Sure I am, from a living Experience, that they are wholly Strangers to good Works, who were never created by the *Lord the Spirit*, a second Time, in *Christ Jesus* to them. *For the Saints are his Workmanship, created in Christ Jesus unto good Works;* and all Pretensions to good Works, without this Divine Creation, are no better than an empty Name. It is too manifest, that such Pretenders come short of the *Habithens*, as to Morality; and yet these are the very Persons, who boast of their Works, and reproach others better than themselves, though their own best Works are good for nothing. Thus, they charge us with *making void the Law*, whilst, at the same Time, they themselves are far from being Friends to it; and it is evident from the Tenor of their own Principles, that they *make Faith void*.

Object. We do not *make Faith void*; nor do we hope to be saved without God forbid, that we should not believe our Saviour, who came into the World to die, to save lost Sinners. We believe as well as you, *That Jesus Christ, the Son of God, is our Lord;* that he was certainly

erved by the Holy Ghost, born of the Virgin Mary, and suffered under Pontius Pilate; that he was crucified, dead, and buried; that he descended into Hell, on the third Day rose again from the Dead, and ascended into Heaven, and sitteth at the right Hand of God the Father Almighty; from whence he shall come to judge the quick and the Dead.

Answ. These Things are sooner said than believed; and, if they are believed, is only by the common Faith of Persuasion, which does not demonstrate a Man to be a Child of God, or in a State of Salvation. This is a Sort of Faith that a Man may have, and yet be no Member of Christ's Mystical Body; nay, it is no Evidence at all of the heavenly State, otherwise the Devils would have an Evidence of Salvation and Happiness, who believe all these Things *and tremble*; but, for my own part, I should dread to repose my Confidence for Salvation upon no better Foundation than a Faith which sets me higher than the Devils. Such Persons as these take up their Religion upon Trust, and go on in the common Road; they are religious, because their Fathers were so, and believe what they say, because they were so taught, when they were first capable of Instruction; but they

never examine, whether their *Grotes*, as they call it, be of the right Kind. They will acknowledge, that their Sins are bad; but it is their Misery not to know, that their Faith and Hope are so too. They please themselves, in that they were always very good Christians, for they have believed all their Days, and are entirely ignorant what it means to be an Unbeliever; from all which it is evident, that they stand in no need of the Divine Power to draw them to the Lord Jesus Christ in a Way of holy and humble Believing. They do not want the Gift of Faith from God, which they always had; but, alas! this, at best, is no more than an imaginary Faith, and, if they never have another, it will end in everlasting Despair; whereas true Faith carries the Soul on in the Way of its Duty, and, even when it has made the greatest Progress, empties it of all legal Intentions, helping it to trust in the Redeemer alone, as the *Lord of its Righteousness and Strength*; so that all its Services and Performances, in the Path of Duty, excel the highest Doing of proud *Pharisees*.

Legalist, remember this, that, if Salvation, according to thy Notions, may be had for Doing, those you call *Antimiani*s have the best Claim to it; but,

it is not to be obtained for doing any thing the Creature can perform, but only for what Christ hath done in a Way of Grace and Love for the Elect, then, these whom you condemn are a *Happy and Blessed People*, because Christ, who God's Way of Salvation, is the Glory of their Strength, and the sole Object of their Trust. From the Whole, then, it appears, that, notwithstanding all your Boasting, their Works are better than yours, and they trust in Christ's Righteousness and Blood more than you do, and are, therefore, better than yourselves. May the Lord help you to take heed, if it be consistent with his Divine Will, of despising the Redeemer's Glory, and that which most exalts his Grace and Greatness (which he will one Day vindicate) and of reprobating those whom he will honour and acknowledge, and that before God, Angels, and Men, in the great Day of accounts, *when the Secrets of all Hearts shall be revealed.* It is evident, then, from what hath been said, that the glorious and absolute Grace of God, as it is brought Home to the Soul by a Divine Power, produces the most glorious Fruit, *to the Praise and Glory of that Grace which hath accepted us in the Beloved.* Eph. i. 61

Observe here, that all our good Works flow from received Grace, and are the Consequences, not the Causes, of the Love of God in Christ Jesus ; and it is impossible for us, until we are made Partakers of the holy Seed, to bring forth any good Fruit. It is our being engrailed into this holy Stock, that enables us to bring forth the Fruits of Righteousness, not to obtain Salvation, but because we are saved already ; nor to escape the Wrath of God, because the Redeemer himself hath delivered us from it ; but to shew Gratitude to Jesus Christ, as an Husband who hath secured Heaven for his Bride and Spouse, and freed her from all Danger and Fears of Hell. The Believer, now being delivered from the Hands of his Enemies, i. e. all his Guilt and slavery, Fear, can serve his Lord in Holiness and Righteousness all his Days. It is to Jesus Christ we owe all our Love ; and we can not but love him, whenever we reflect on his Love to us, who hath saved us from Wrath, and left us nothing to pay to the Demands of the Law, but hath fully discharged all himself. This is the Ground of all Love and Service to Christ and this Love never did, never will, nor can lead to Licentiousness of Life. Not very far from it ; for it kindles in the

Heaven

heaven-born Soul a mighty Flame, by which the Heart is melted for Sin, and it the strongest Cord to bind us to the Service of Jesus Christ. They who think, that this Grace will lead to Sin, declare, as I have observed, that they never felt, or tested, the Power of it; for this Grace is holy, and can bring forth nothing but that is like itself.

But, as for those, if there be any such, who make Christ and the Doctrines of Grace a Cloke for their Wickedness, and make Encouragement to sin, because Grace abounds, they are a *cursed and abominable crew*; and, for my own Part, I abhor them at my very Heart. I do not think they are fit for human Society, because their Principles, of all others, are most malicious, blasphemous, and damnable; for they make the Holy Jesus a *Minister of Sin*, and, of course, all the Purposes and Designs of an infinite Jehovah sinful; if God had, in Purpose and Counsel, designed to give Men a License and Authority to *do that which his Soul hateth*, he, pursuant to these Purposes, sent Christ into the World to be a *Minister of Righteousness* in the Execution of them. This is a Notion so intolerably impious, that it makes me tremble in writing it. The Persons and Principles of the *Arminians*

nians are bad enough, for their Principles *lead down to Death*; yet they are more to be desired and embraced than those of these *vile Libertines*, for the following Reasons:

1. Because they make God not only the Author, but the very Fountain and Agent of all Sin.

2. Because they are not, will not, can not be good Neighbours, and live up to their Notions; for, according to the Principles, they may rob their Neighbours, defile their Marriage-Beds, and imbrue their Hands in their Blood, and yet do no Harm. They cannot commit Sin, because it is done away; they are *under no Law* in any Sense whatsoever, and, therefore, can be guilty of no Evil; for, say they, *Where there is no Law, there is no Transgression.* This is an undeniable Truth; but the Point in Hand is this: Either they are *under a Law*, or they are not? But they say they are *under no Law*, as such; they commit Sin, do what they will. Now, a Principle of this Nature is for the foreseen Reason to be abhorred, because the works of Crimes with them are no Evils; but if they be *under a Law*, it is either the old moral Law, that eternal Rule of Righteousness, or a new Law. Now, to

der a new Law is what, for my Part, cannot understand. I know no such Law in being; and such a Notion supposes, that the old Law was faulty, which is an Impeachment of the Wisdom and Holiness of God. They, who were the inventors of this Scheme, are, in short, Friends to the *Libertine*, tho' they are, in fact; for this Doctrine of a new Law, contrived at ROME, and sent into England, in the early Days of the Reformation, hath a direct Tendency to lead Men from the Person and Righteousness of the Redeemer to themselves, to their own mere Obedience for Life and Happiness; so that here are great Pretensions to Holiness, which is the Difference between a real *Antinomian* and these *Nominian* Gentlemen; but, in fact, they have both agreed to despise the Law of God, as may be shewn hereafter.

But I conceive, that the *Libertine* will, of Necessity, renounce the Notion of a new Law, because he is under none, and will not square with his other Sentiments. It will, therefore, follow, that if they be under any Law, it is the Moral; and this they will be found under with a vengeance. Only let these vile Wretches remember this one Thing, that Jesus, the Great Redeemer, our common Lord, as Medi-

Mediator, is given by his Father to *Head over all Things to his Church*, such; he is not only become their *Representative Head*, but he is also their *Head of Influence*; so that every one who is *the Election of Grace*, and for whom *Christ died*, shall be brought to partake of this *Fulness*, that is holy, pure, a sinless, which teaches to deny *Ungodliness* and to live *Uprightly*, as hath already been shewn in this Work; and, therefore, these *vile Apostates and wicked Villains*, who pretend to all *Liberty* *Christ* (in whom, indeed, it is) are *in Bondage to their own Lusts*. The *Holy Ghost* describes them exactly, 2 Pii. 18, 19. *For when they speak* *swelling Words of Vanity*, *they all through the Lusts of the Flesh*, throw much *Wantonness*, those that were escaped from them who live in *Error*, as the Margin reads it, were a little escaped, or a while escaped from *Hereticks* while they promise them *Liberty*, they themselves are the *Servants of Corruption*; of whom a Man is overcome, of the same he brought in *Bondage*. These are they who justly deserve the Name of *Antimarians*.

Quest. Are Believers under the Law, the moral Law of God, as it is sum-

y contained in the *Ten Commandments*,
a Rule of Life?

This Question requires a twofold Answer; for Believers may justly and properly be said not to be *under the Law*, as *Rule of Life*; and yet in a just and proper Sense they are.

Answ. 1. They are not *under the Law* the *Ten Commandments*, as *a Rule of Life*, from legal or slavish Principles; they do not obey this *Law*, because the Lord by *Moses* hath commanded it; for this Sense the *Law* is not to a Believer *Rule of Life*.

Answ. 2. The *moral Law*, as written on Adam's Heart in Innocence, and given to the *Children of Israel* upon Tables of Stone, by the Disposition of Angels, in the Hand of Moses, their Mediator, is established by the Lord Jesus Christ, who saith not to destroy the *Law*, but to fulfil it.

This Law Adam kept, whilst in his unadvised State, by the Strength of his created pure Nature; the Children of Israel obeyed it, from the Authority of the Lawgiver; and Believers keep it under the Gospel, from Principles of Grace, and the Flowings in of the Manifestations of Divine Love, as the Apostle saith, *The love of Christ constraineth us*; and in another Place, *Rom. viii. 2. For the Law of the*

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the Spirit of Life, in Christ Jesus, has made me free from the Law of Sin and Death. By the Law of the Spirit of Life in Christ Jesus, I understand the glorious Grace of the Spirit of God, as flowing from the Fulness that is in Christ Jesus, which produces Principles of Love and Delight in, the Person and Righteousness of Jesus Christ, and frees the Soul from all that Guilt of Sin and Fear of Death, which the moral Law takes Occasion by our Corruptions to charge upon us. Thus, by the Graces of the Spirit and the lively Communications of Divine Love, we make the moral Law the Rule of our Life; for as the Law of the Spirit in us frees us from the Fears of all Threatenings of the moral Law without us, so it inspires us to make it our Rule. But if any should object and say, that Believers are not under the moral Law in any Sense, I must take the Liberty to advance a former Argument made use against the Libertines, namely, this: That they are either under a Law, or they are not; if they are not under a Law, they can commit no Sin at all, which gives them Lye to their daily Experience, in the holy Antipathy they find in their Nature against the Corruptions of the Man, and in those humble Confessions

Corru-

corruption before God, those pious breathings and Longings their Souls often have after a sinless State; but, if they are under a *Law*, it must be the Law given to *Adam*, and handed down to *Israel* by *Moses*, contained in the *Decalogue*; else a new *Law*; but a new *Law* the Objector is as far from giving into as myself. From the Whole it appears, that Believers are under the moral *Law*, as a Rule; but yet in a more glorious Sense than ever *Adam* or *Moses*, or any of his Disciples were. The former observed it as a *Covenant*; the latter kept it as a *Letter-Law*, from the bare Authority of the Lawgiver; but Believers obey it from gracious Springs of *Light*, *Life*, and *Divine Love*, not to obtain Life by it, or because *Moses* directs us, but because it is written in our Hearts by the Finger of God. It was written in the Heart of Christ; therefore, he kept it. It is written in our Hearts, by Grace from Christ; and, therefore, the new Man in us never transgresses it; but our Souls, as under the Guidance and Direction of this new Man in us make the moral *Law* of God our Rule. Now, for Men to reproach the Persons of those who preach the Glory of Christ and Free Grace, as *Antinomians*, and their Doctrines as *Antinomianism*, is nothing

nothing less than *base Slander*, as is plain from what we have already advanced for we *love the Law of God* better than they do, and make it a *Rule of Life* from more infallible Principles. How unjustly are we represented by this Age of empty Professors, as if we were such as said *Let us do Evil, that Good may come of it*. Oh! let such our Accusers look with Horror and Amazement upon *Rome iii. 8.* where the Apostle saith, that there were some who *slanderously reported and affirmed*, that he, and those that preach the Doctrines of Free Grace and Salvation by Christ alone, should say, *Let us do Evil, that Good may come, whose Damnation is just.* I conceive this Text will bear two Senses:

1. That *they who affirm*, that the Apostles and Ministers of Christ, by the Preaching the Free Grace of the Gospel did encourage their Hearers to do Evil to commit Iniquity, from these Considerations, justly deserve *Damnation*, because they have raised a Lye upon the Doctrine of pure Grace.

2. They who *affirm* such Things in their Administrations justly deserve Damnation, viz. all who assert, that a Man may *do evil Deeds*, in order to advance the Grace of God, for that is *a Good*, and

great Good; the Condemnation of such
just.

These two Senses seem to contain the
whole of the Text; and the first seems
to have as much Strength in it as the lat-
ter. Therefore, *Legalist*, cease to flan-
gar; for, in so doing, you may reproach
those who are greater Friends to Holiness
than yourselves. We, whom you un-
doubtedly call *Antinomians*, dare not sin, be-
cause, through Grace, our Language is,
~~and~~ forbid. Shall we, being *dead to Sin*,
live any longer therein? For under the In-
fluences of the blessed Spirit we cease to
be Slaves either to its Curses, or Al-
lurements; and it is the Love of God that
shines forth brightly in the Redeemer's
Person, that draws us very sweetly to his
service, and, in the strictest Performance
of all Duties, to live above them all up-
on the personal *Fulness* of Christ, with
an unspeakable and full of Glory.



C H A P. V.

*The blessed and delightful Consequence
of this Conquest.*

IN treating on the glorious and happy Consequences of this gracious and powerful Conquest, which mighty Grace hath made upon the Hearts of God Elect, in bringing them down from the innate Pride and Vain-glory, which naturally fill their Hearts, to the Feet of the Lord Jesus Christ for Life and Salvation, without their own Works, with holy, humble Willingness, that Christ should be *all in all* in their Salvation, and have all the Praise and Glory thereof. I would observe the following Thing as the necessary Result of their being gracious and upright before God, in and through the blessed Jesus.

1. *A Conscience-Justification, or a Sense of justifying Love in, and upon, our own Hearts.*

Justification is an Act of Righteousness, wherein God accepteth the Elect as righteous in his Sight, only for the Righteousness of Christ imputed to them.

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Justification is a Law-Term; for it does not constitute a Person righteous, or make him so; but it is only a judicial pronouncing him so, who upon Trial is found to be just. It was a Custom among the ancient Romans, in their Courts of Judicature, to give to Persons, who upon Trial were found innocent, a white stone, as a Token of their Justification. This was their Acquittance, because they were found not Guilty. To this our Lord alludes, when speaking to the Church in Pergamos, he saith, *I will give to such, as do, by living Principles, overcome the world,* not only to eat of the hidden manna, but I will give him also a Sense of his Justification. I will pronounce the Sentence of Justification in his Soul; and his Conscience shall be the Witness of it, which shall carry with it an Evidence of its Relation and Union to me and my Father; and he shall know me with Comfort by my Name, *the Lord his Righteousness,* which none can know, but those that receive the Sentence of Justification into their own Breasts. How miserably is this Portion of sacred Writ abused and mangled by the Dawbers of untempered Mortar of our Age, who are generally greed to call this white Stone of Conscience-Justification, the Stone of Absolution

tion or Pardon, and so carry off the Text from its genuine Signification; for *Ablution* or *Pardon* supposes Guilt; but *Justification* does not; for those, who were found guilty among the *Romans*, had a *black Stone* given to them, which was their Sentence of *Condemnation*, as being upon Trial found guilty.

I confess, the Pardon of Sin is an estimable Blessing; yet it is not contained in the Text in hand. The great God then, does not *justify* Persons, as Sinners but as righteous, in and for a Righteousness which is not their own, but the Redeemer's; so that the *Justified* are perfectly righteous before God, or else he *justifies* the Wicked, which is impossible.

Object. But God is said to *justify* *Ungodly*.

Answ. It is granted, That the Elect are *justified*, while *ungodly*; but it does not, therefore, follow, that they are *justified*, as such. Indeed, the Text serves gloriously to prove, that the Elect, who are in a State of *Ungodliness*, are in a State of *Justification*; but Believers are nowhere in Scripture called by the Terms *Wicked*, *Ungodly*, &c. It is evident then, that the great and holy God is *Justifier* of the Elect, whilst in a State of *Sin and Corruption*; yet not for

ake of that *Sin and Corruption*, but for
Sake of the *Robe of Christ's Righteous-*
ness, which he hath been pleased to im-
part to his People; for *Christ is of God* ^{1 Cor. i. 30.}
and unto them Righteousness. Thus, it
appears from this Objection, and the
next brought to prove it, that the *Justifi-*
cation of the Elect, before *Faith*, is a
Truth; and the *Doctrine* itself is es-
tablished. If I am *justified*, before *Faith*,
it is plain I am, why not as soon as
Christ became my *Surety*. If we are *ju-*
stified alone by, and for the *Righteousness*
of Christ, it is a necessary Consequence,
that we are *justified in the Sight of God*,
not only before our *Faith*, but before our
Existence, yea, *before the World be-*
; or else the Righteousness of Christ
is not a sufficient Merit and Virtue in
itself to do the Work, but wanted the
Assistance of my *Faith*, to give it an ad-
ditional Value. This is to treat the
Righteousness of Christ and his Sufferings
as so many *Cyphers*, which stand for no-
thing, till a *Figure* come before them,
make them tell; so, till my *Faith* pre-
pare what Christ hath done, it is all as
nothing, but must wait the Motion of
Believing for all its *Glory*.

Now, the Case is plain, that this Way
of going to Work is no better (which I

have already charged in this Work upon *Arminians* and others) than a *Trampling under Foot the Blood and Righteousness of the Son of God*, because they account them as Things not *holy enough to justify*, without a sinful *Faith*. Let the Espousers such a Notion consider, the dangerous Consequences attending them; for notwithstanding all their pretended Airs of *Sanctity*, they will be found guilty of robbing the Redeemer of the *Glory* which is his due. But, perhaps, they will object and say, *My Charge is false*; they do not affirm, that there is not a Sufficient *Sanctification* in the *Blood and Righteousness of Christ* to *justify*, without *Faith*; but only, that, according to Scripture Revelation, which contains the whole Mind and Will of God, there is no such Thing as *Justification*, before *Faith*; and that, therefore, God hath appointed, that *Justification* shall succeed *Believing*.

Answ. The Reason why these Gentlemen so strenuously endeavour to hide the glorious Doctrine of *Justification*, before *Believing*, from their Hearers, is what I am not able to apprehend, unless it be to keep them in Ignorance of their *Liberation in Christ*, and to bind them down to a servile Admiration of themselves. Their *Objection* is partly true; but the great

Part is false. Doubtless, the Scriptures contain a perfect Revelation of the Mind and Will of God; but that in this Revelation there is nothing of the Doctrine of *Justification*, without *Faith*, or before it, is a palpable Falsity. Let us once more take a View of *Rom. iv. 5.* with an impartial Eye; and the Doctrine, now under Vindication, will shine forth with a convincing Light: *But to him that worketh not, but believeth on him that justifieth the Ungodly.* Observe in the Words, that the Object of a Believer's *Faith* is he who *justifieth the Ungodly*; and, if *Ungodly*, consequently *Unbelievers*, and he *justifies* them, as such; for he that *justifies the Ungodly justifies Unbelievers*; but God *justifies the Ungodly*; therefore, he *justifies Unbelievers*.

I could have offered many other Arguments upon this great and weighty Subject, drawn both from Scripture and the Perfections of God, to shew that the contrary Opinions have a Tendency to introduce *Atheism*; but this is not my present Business, and I must beg Pardon of my Readers for so long a Digression. My Design is only to speak of a *Conscience-Justification*, which is no more than bringing Home to the Soul the *Justification*, already spoken of; and I am, now,

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to explain, how a Sense of this is communicated to the Soul, and proclaimed in the *Conscience* by the Holy Ghost, as glorious Consequence of Grace, in the Conquest it hath made upon our Heart in destroying the Rebellion, in some Degree, that filled our Wills. A *Conscient Justification*, then, is,

i. A Knowledge of our *Justification in the Sight of God, by the Righteousness* of a Redeemer. This Knowledge is convey'd to us by that *Spirit* who the Enlightener of our Understanding by whom we are brought to see, that Christ hath given to God a full Satisfaction for all our Sins, and that he doth for the Sake of that Satisfaction *justify us in his Sight*: So that we perceive it to be impossible for us to come into eternal Condemnation; for, being once *justified in his Sight*, we shall never be condemned. O how sweetly is all this done upon our Souls by the Holy Ghost's bringing Home to our Consciences the *Blood and Righteousness* of Christ! So that by *Faith* we are enabled to put on this *Righteousness* with Joy, and walk in the daily Comforts of it: We can, now, say with Paul *Who shall lay any Thing to our Charge? It is God that justifieth; or, Who shall condemn us? Since Christ hath died for us*

hat

which reconciled us to God, and saved us from the Law, Death, and Hell. Now, we know, that God is *our God for ever and ever, and will be our Guide even unto Death*; and we are sure, that we shall ever come into any Condemnation, but shall arrive safe at the Haven of everlasting Glory.

2. A *Conscience-Justification* implies a freedom from *Guilt and Fear*; for it doth always *cast out Terror*, and disposeth the Soul of all *slavish and servile Apprehensions*; so that it fears not the Law, though its Threatenings are many and terrible, being sensible that it hath a *righteousness* that hath answered all its demands, and banished all its Threats; hath magnified it and made it honourable every Part of its rigorous and righteous Demands. Such a one fears not *Sin*, because he sees it is finished and done away for ever by his Redeemer; and that, though it be sought for, it shall never be found; for he hath carried it away into the Land of *Forgetfulness*, into an everlasting Oblivion; so that *Sin creates no fears, no condemning Terrors or Horrors, in his sanctified and holy Conscience.*

But, lest I should be blamed, and thought Antinomian, I shall take the Liberty to

to explain myself a little farther up this Point: Though a Believer does *fear Sin*, as to its condemning Power, yet he fears *Sinning*, and, as helped by Grace, abhors it, and will shun all occasions leading to it; for, being a *Creature*, he cannot, as such, live in Sin. I would, therefore, be understood, that a Believer does not *fear Sin*, as damnifying; he is not afraid of eternal Damnation; for otherwise he would not be *pertaining to the Conscience*; since those that are subject to such horrible Apprehensions, are still *under the Law*, being guided by a *legal Spirit*, and walk in Bondage. It was a Weakness of the Law Dispensation, that it could not make *Comers thereunto perfect*, as pertaining to the Conscience; for there was a Remembrance of Sin; but under the Gospel, coming to our great Sacrifice, our Consciences are set at Liberty; and the *Law* reads bright Inscriptions of Divine Life upon that Altar, the Lord Jesus Christ, to which *Legalists* have no visible Right; *that casteth out all Fear*. There is no *Fear in Love*; Love that comes into the Soul under the Sprinklings of the Blood of Jesus; but it casteth out all Guilt and Bondage. The *Bond-Woman and her Son* turned out of Doors, and must have

Part nor Possession with God's holy *Isaac's*,
in whom the *Divine Seed* is found. Ah!
such a Soul as this fears nothing, neither
Death, nor Hell; but it can say, "O
Death, Where is thy Sting? I fear it
not; for my Jesus hath taken it into
his Side, carried it down into his Grave,
and left it there. Thou wast once a
Part of the Curse, under the Law; but
thou art now become an Ordinance
for my Good, to be an Out-let from
all my Troubles, and an In-let into all
my perfect Joys and endless Delights;
a State of true Peace, where the Wick-
ed cease from Troubling, and the Weary
are at Rest, from a World of Toil, Sin,
and Sorrow." The Believer also lives
above the Fears of Hell; for the Flames
thereof, which Sin had once kindled in
his Conscience, the Application of the Re-
deemer's Blood hath extinguished; so
that he now goes on undaunted; and he
is not dismayed, he cares not, though ten
thousand set themselves together round
about against him, but is cheerful; for he
knows that Christ overcame the World,
and he can say with the Psalmist, Though
Psal. xxvii. 3.
an Host should encamp against me, my Heart
shall not fear; though War should rise
against me, in this will I be confident.

3. A *Conscience-Justification* implies a holy Triumphing in a Redeemer. The

Psal. xxxiv. 2. Believer's Language is, "My Soul shall

"make her Boast in the Lord: And I will

Psal. cxlv. 2, 5. "sing of his Salvation. I will bless him

"from Day to Day, and speak of the glo-

"rious Honour of his Majesty." God's

Church of old, under a living Sense of

their *Justification* in the *Righteousness* of

Christ, breaks forth with Joy and Tri-

umph, *Isa. lxi. 10.* *I will greatly rejoice*

in the Lord, my Soul shall be joyful in my

God, for he hath clothed me with the Gar-

ments of Salvation; he hath covered me

with the Robe of Righteousness, as a Bride-

groom decketh himself with Ornaments, and

as a Bride adorneth herself with her

Jewels. We see here, that the Ground

of all this holy Joy and Triumph in the

Lord God was extracted from a *Consci-*

ence-Justification; for the clear Appre-

hensions by *Faith* of an imputed *Righte-*

ousness gives the Soul a *Quietness* in the

Worst of Times, and enables it to love

the Redeemer, to cleave unto him, and

delight in him more than in all the Glo-

ries of Time and Sense.

But, in the second Place, another Con-
sequence of the Truth of Grace in the
Heart, made by this holy Conquest, is a
Conscience-Pardon of Sin. Remission of

Sin

Sin is a glorious Act of Grace, for by it I am forgiven all my Trespasses; it finds me a Sinner, but forgives all my Sins. Pardon of Sin is a Favour, that more immediately flows from the *nuptial* Love of Christ to his Church: It is he, as a *Husband*, who forgives the Sins of his *Wife*, heals all her *Backslidings*, and loves her freely, because he is *married* to her.

Quest. But do we not *sin* against our God and Father, the great and infinite Being, and doth not he *forgive* us our sins?

Answ. 1. In a strict and proper Sense, the infinite God doth not *forgive* Sin; for it is readily granted by all who are *found* in the *Faith*, that Jesus Christ hath given full Satisfaction to Divine Justice for all sin, and hath fully paid the Debts of his Church, his *Bride* and *Spouse*, whom he contained and represented, as a *federal Head*; and God himself hath declared his being *well pleased* with the Redeemer's Righteousness, which is a full Demonstration of his Satisfaction, Isa. xlvi. 21. The Lord is well pleased for his Righteousness sake, he will magnify the Law and make it honourable. Now, Christ hath, by his active and passive Obedience, magnified the Law and made it honourable; by which he gave Satisfaction to Justice:

I And,

And, if Christ hath satisfied the Justice of God, for all the Sins of his People how, then, can it justly, or with Propriety of Speech, be said, that God *pardon*s our Sins and Transgressions? Sure am, that Debt can never be *forgiven* which is *paid*. For Instance, suppose I owe a Man a thousand Pounds, and he should demand this Debt, I must *pay* or go to Jail; my *Adversary* is about *deliver me to the Officer*, that I may *cast into Prison*. I acknowledge, that the whole of this Proceeding is just; but in the interim, a third Person interposes who formerly loved me, and demonstrates he still loves me, in engaging to pay my Debt: *I love him, saith he, he shall not go to Jail; I will pay the Debt. Here give my Bond for the Payment.* This being a Man of great Worth and Credit, his Bond is accepted; and, at the Time appointed, he pays off the Bond, to the uttermost Farthing. Tell me, now, can my Creditor *forgive* me my Debt? I am certain every wise Man will answer the Negative. This, then, is the true State of the Case in hand; for the Wrath of God might have been sent down upon us, as soon as ever we had our Existence in a Way of strict Justice; and it might have been inflicted, if Christ the Redeemer

had not stepped in, and, as our spiritual Moses, stood in the Gap for us. Absolute Justice was ready to apprehend us, and commit us to the everlasting Prison of Darkness for our Iniquities: But our glorious Head and Husband, Jesus Christ, who had loved us in our supralapsarian state, as his Bride and Spouse, did, as our Husband, lay himself under an Obligation to pay our Debt; he became our Surety or Surety, and gave (to speak after the Manner of Men) a Bond for our debt, for all was placed to his Account; and he did, at the Time appointed by his Father, dip his Pen in his own Blood, and cross the black Lines of all our Sins, which he made to God a full Payment of our Debt. Tell me, now, were my sins forgiven me in a strict and proper sense? This must be also answered in the negative; and God (give me Leave to say) is more glorified, thus, than if he had absolutely forgiven Sin, without any satisfaction; for then he must have forever let the Honour of his Justice fall to the Ground, which is in this Way advanced and fully satisfied.

Object. This Way totally eclipses the grandeur of Divine Grace, which is so abundantly displayed in the holy Scriptures,

Answ.

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Answ. It doth not eclipse the Glory Free Grace, as will appear from the cond Part of our *Answer*; wherein are to shew, how, and in what Sense God may be said to *forgive* the Sins his People. Our God may be said to *give* Sin, with respect to us, though with respect to Jesus Christ; for Parts, we never were able to pay a Thing, and yet on us he takes no Vengeance. But God may also be said *pardon* Sin in another Sense, as he pleased from Everlasting to *find* a satisfactory Price to his own Justice; it is a Price of his own finding, and a Price of his own accepting; his Justice is satisfied, and our Debt is fully paid; yet was his own *free* Love and Grace, which found the Matter and Way, by and which it was done. In these, and in like foreign and improper Senses, we may be said to *pardon* our Sins, when it manifests the Freedom of his Grace; all our Sins are fully pardoned, and he hath nothing against us, because all Things between him and us stand fair clear; so that, in all our Prayers to him for Pardon of Sin, we do not pray him to issue out a *fresh* Act of Pardon, but to reveal his Love and Grace to us again, and to *seal* to our Souls a Sense of

on in the Blood of Christ. "O (faith gracious and truly enlightened Believer) Lord, lead me to Christ's Blood and Satisfaction, or bring that Blood and Satisfaction home unto my Soul, by which Means I shall see, that *Fury is not in thee* towards me; and that will satisfy my *Conscience*, that I am a pardoned Man. O give me daily Manifestations of pardoning Grace into my Breast, that my Soul may sing thy Praise, and triumph in thy holy Name." this Light the Soul perceives God to be at Peace with it, and carries about, in self, a sealed Pardon, into which it looks with a daily Delight and Pleasure, knowing its Redeemer hath removed all its Sins out of God's judicial Sight forever; so that, under such a Dispensation, it is dispossessed of all Fears that may arise from the Apprehension of Divine Wrath, and it perseveres in a Course of cheerful obedience to Christ, its glorious Husband, and the great Pay-Master of its Debt. Our Redeemer, having payed our Debt, in the Relation of an Husband, hath thereby delivered us from the Law, by a powerful Divorcement, and married us unto himself in a sensible Way; we are now, to live to him, to be chaste and cleaving to none but him; and, if

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we ever play the *Harlot* with other Lovers ; it is he alone that can forgive us. We may with Shame confess, that we often commit *spiritual Adultery* with the *World*, and the perishing Delights thereof, in several Respects ; for whatever we love more than Christ with that we commit Adultery ; and there are none who can say, as to these Things, that their *Hearts are pure*. These are Sins against Christ our loving and tender Husband, who is our *Redeemer*, our *Maker*, *Lord of Hosts*, and the *God of the Earth* ; and, therefore, to him are we to cry for *Pardon*, and a Sense of *Forgiveness*, by the *Kisses of his Mouth*, which carry along with them more ritual Love and sensible Delights in the Soul, and with more Ease and Pleasure, than *Wine* can enter into the Body to cheer the Senses ; for, according to the *Spouse* in the *Canticles*, his *Love is better than Wine*, and answers all those valuable Ends to the Soul that *Wine* doth to the Body : The Senses of the one cannot be more refreshed, delighted, and exhilited, than the Faculties of the other. This Sense doth Christ forgive his People daily Sins ; and it is to him that we are to pray for Pardon and Forgiveness every Day, because we daily sin against him.

But, Oh! how great is our Mercy, that we cannot *sin* ourselves out off this Relation, or dissolve the Marriage-Bands. If we revolt never so far from him, and should live in Sin with others, and take our Delight with them; yet here is sweet, Heart-attracting, and Soul-ravishing Language, *Turn, O backsliding Children,* Jer. iii. 14. *I am married to you.* We see here, that, notwithstanding all the Revolts of his People from him, he cannot let them go, he will not for ever part with them; though their Sins are many, he cannot give them up; though they are bent to *Backsliding*, yet will he not quit his Hold of them, nor let them fall into eternal Ruin. Hear more of his delightful Language; *Hosea 7, 8, 9. And my People are bent to Backsliding from me: Though they called me to the most High, none at all would lift him.* What could we reasonably expect should be the Portion of such a People? Surely, nothing but Wrath, and the Fierceness of the Divine Indignation would overthrow them, as he did the Cities *Sodom and Gomorrah*, but his Dealing with them is quite the Reverse; he breaks with them in Bowels of Mercy and Compassion, *How shall I give thee up, Ephraim? How shall I deliver thee, Israel? How*

*shall I make thee as Admah? How sh
I set thee as Zeboim? Mine Heart
turned within me, my Repentings are ki
dled together. I will not execute the Fier
ness of mine Anger; I will not return
destroy Ephraim; for I am God, and
Man, the holy One in the Midst of th
and I will not enter into the City.* Ho
graciously doth the Lord here spea
With what Bowels, with what Streng
of Affection, doth he express his Love
his fallen and revolted People? Notwi
standing all their Sins and Iniquities, wi
their aggravating Circumstances, he ca
not deprive them of his Love. Oh, ho
fully doth this prove the Impossibility
breaking the Union, or dissolving the Re
lation in which we stand to our Redee
er! O comfortable Doctrine, filled w
a Divine Sweetness, the Sense of wh
is beyond all Comparison, and plea
beyond all Expression! Our blessed Je
hath died for all Sin, that rendered
guilty before God; and that Sin
Adam's Offence: *For as by one Ma
Disobedience many were made Sinners;
by the Obedience of one shall many be m
Righteous.* All the Fruits and Effect
this first Sin are particularized by
Apostle, Gal. v. 19, 20, 21. Now,
Works of the Flesh are manifest, which

Adultery, Fornication, Uncleanness, lasciviousness, Idolatry, Witchcraft, Hatred, Variance, Emulations, Wrath, Strife, Auditions, Heresies, Envying, Murders, Drunkenness, Revellings, and such like. All these, like so many Branches, proceed from that corrupt Root of Bitterness, which seized Adam's Soul upon his Disobedience; his Offence rendered us guilty, and left us obnoxious to the Divine Vengeance; and his Filthiness hath rendered us unmeet for the Enjoyment of our God: for the former Christ died, and took away our condemning Curse; and the latter is by the Redeemer's Power conquered, and his Remainers are by him, after their breakings forth, daily forgiven, in a sensible Way, to the great Joy of the pardoned Soul. But,

3. Another Consequence of this Divine and Holy Conquest, in the forming of the new Creature in the Soul, is Sanctification.

Sanctification is a gradual Work of the Holy Ghost in the Soul, whereby the Work of Grace is carried on to Perfection; and the new Creature is strengthened and made to grow up into Christ its Head, in all Things. 1st. In Wisdom and Knowledge. It becomes so wise, as to know its own Father, to know the Spring

M 3 and,

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and Fountain from whence it came; a
it is never more delighted, than when
is made to dwell in that Ocean of Puri-
its own Original. Its Knowledge of a
Redeemer, and the Truths of the ev-
lasting Gospel, increases, until it atta-
to a familiar and full Acquaintance w/
them. It is not always a *Babe tossed*
and fro with every Wind of Doctrine,
the cunning Craftiness of those who lie
wait to deceive; but it becomes a *free*
Man, and a Father in Christ, and per-
veres, till it comes to the Stature of a
perfect Man. 2^{dly}. It grows up in ho-
Obedience; for this also is a Part of a G-
spel Sanctification. An evangelical Ob-
dience consists in a chearful Submission
Christ, as God's Way of Salvation; a
where this is wanting, there can be no
Gospel Obedience; and, where there
such an *Obedience to the Faith,* there w/
be the Practice of good Works, a deny-
Wickedness, and a living honestly and
berly in the World. If a Man is destitute
of this Obedience to Christ, as a Redec-
er, let him talk never so much about
Sanctification, it is only Talk, and no bet-
ter, if so good, than the Morality of the
Heathens. Men may make great Hi-
rangues upon Piety and Virtue, and call
them Holiness and Sanctification; but

Obedience to Christ, and the Dispensations of sovereign Grace, be wanting, they, after all their Noise, are still *unsanctified* and *unholy*. 3^{dly}. *Sanctification* discovers itself in a holy and humble Resignation to the Will of God, and a quiet Submission to all his providential Dealings with me, as knowing they are all in *Love*, and being assured, that he hath *fixed the Bounds of my Habitation*, and settled in his eternal *Purposes* all Things that concern me; so that I am persuaded, I shall have nothing more by all my anxious Cares, nor nothing less by all my holy Indifference. This hath a blessed Tendency to quiet my Mind; yea, it gives me the most substantial Satisfaction, sweetly strips me of all my perplexing Cares, and drives away all those tumultuous Companions that would otherwise dwell in my Breast; namely, my Anxiety, Perplexity, Disquietude, and Uneasiness; so that I sit down in a divine and serene Silence, in the Enjoyment of my God, judging his Will as best in all Things. Thus, I cease from my own proper Will in pouring of it out, by the Power of this *sancifying Grace*, into the *Will of God*; by this I forsake the Creature, and take up my Delight in *my own God*, the Origin of all I am, and of all the Good I do

M 4 and

and shall enjoy. Here I dwell, free from all the Noise and Clamour of the World, in silent Raptures and Extasies of Love. This, indeed, is the truly happy Soul, whose *Meditations are sweet*; for he is in Union with his God, who is his *Resting-place*, where he finds true Peace and lasting Rest, which makes him, in Heart and Affection, sit loose to all created Excellencies, and *dwell on high*, where *Christ sitteth at the right Hand of God in the Realms of Glory*. This *Resignation to the Will of God*, I humbly conceive, with that learned and godly Prelate, *Archbishop Usher*, to be the greatest Degree of *Sanctification attainable in this Life*. To me it appears, that it is so; because in the heavenly State, which is the Perfection of *Beauty* and *Holiness*, the blessed Inhabitants thereof have not the least Remainders of Rebellion in their Wills, having no other Will but what is the *Will of God*. Such an Attainment, then, in this World, which comes so near to the Perfection of that State above, must be acknowledged to be an advanced Degree of *Sanctification*; which is another Effect of the Divine Conquest. But,

4. Another Consequence of Divine Grace and Power upon the Soul, in bringing

g it to the Redeemer's Feet, is Peace and Joy in the Holy Ghost. These are generally the Result of the Grace of God; and, though all Believers have not the same Measure of Joy, no true Saint is wholly destitute of it; I mean as to its Root and Principle, and sometimes as to Exercise and Fruits, rejoicing and triumphing in Salvation-Grace, by which he is enabled to sing forth the Praises of the most High; of God the Father, of Christ, and the Holy Spirit.

17. The Praises of God the Father, his electing Love in the Redeemer, before the World began. "O, saith the Soul, Father, I will praise thee, for thou art my God, who hast loved me with an everlasting Love. O wondrous Grace, that I should be the Object of this free and sovereign Favour, whilst Thousands are left to go down to the Chambers of Death! Ah! not to me, but to me, but to thy great Name and matchless Grace be all the Glory. O help me to praise thee, my God and King, and to extol and bless thy Name forever; for thou art great, and greatly to be praised; and thy Goodness and thy Greatness are unsearchable, to love such poor, sinful Wretch as I am. Oh! how I long to be fixed in that State, " where

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" where my Soul shall be for ever fix'd,
 " and meet with no Interruption ; who
 " in constant Strains of *Hallelujahs* and
 " holy Triumphs, I shall praise th' almighty
 " aright, for thy *eternal Love* and ele-
 " ctioning Goodness."

Sure I am, none can tell, what the Joys are that Believers, under such Contemplations as these, experience, but the Believers themselves. Oh ! they are more willing to die on the Spot, if it be the Will of God; their Joys super-abound, and their Peace is so great, that they are at certain Times and Seasons, blest with more than their little Vessels were able to contain; which makes them to breathe after the speedy Appearance of Jesus Christ to take them up into his State, where they shall be for ever with the Lord, their God and Father, shall bless and praise him; where they shall possess a *Fulness of Joy*, and Perfect Security for evermore.

2dly. Such Joys as these, according to Experience, arise in the Soul from Contemplations on the Redeeming Love of Christ. The Soul can sweetly bless and praise its Redeemer, for all his Love, whether in Covenant-Engagements, or in the Execution of them. " *I will praise thee* is his Language, who in Love

my Soul hath delivered me from the lowest Hell. Bless the Lord, O my Soul, and all that is within me bless his holy Name. Bless the Lord, O my Soul, and forget not all his Benefits, who forgiveth all thine Iniquities, who healeth all thy Diseases; who redeemeth thy Life from Destruction, who crowneth thee with living Kindness and tender Mercies, who satisfieth thy Mouth with good Things, so that thy Youth is renewed like the Eagle's. Bless the Lord, O my Soul, who hath redeemed thee from Sin, Hell, the Law, Death, and thy own self, and hath blessed thee with right and left Hand Blessings; Blessings of the Upper and of the Nether Springs, for in thy Redeemer's Hands, thy great exalted Head, the Wisdom of God, are the Blessings of Time and Eternity; for in his right Hand are Length of Days, Days of Eternity, endless Bliss and Glory, and in his left Hand Riches and Honour, i. e. the Comforts and Blessings of Life in Nature and Grace here below."

3dly. The same Joys are to be found in the Soul's calling to mind the Love and Grace of the Holy Spirit. The Believer esteems it wondrous Love, Power, and Wisdom, which found his Soul in Sin,

Sin, and wallowing in the Mire of a Manner of Abominations; and that he should be taken out of this *Mire and Clay*, in which so many have sunk and perished for ever, constrains him to break forth into this, or such like, Language, “

“ Love divine, powerful Goodness, omnipotent Grace, which hath brought me forth from a State of Sin and Corruption to a Redeemer, and hath made me to behold the glorious Excellence of his Person and eternal Things, in Divine and Heavenly Brightness;

“ that all the Glory of terrestrial Daylights appears comparatively as nothing! By this Divine Light, not only shining round about me but in me, am taken up in the Enjoyment of heavenly Objects, and am willing to suffice and to do all that my God is pleased to call me to. O the exceeding Greatness of this Power, that hath taken hold of my wretched and naughty Head, that once was glewed to sinful and illegal Practices, and hath made it to have every false Way, and to cleave to Jesus alone, for Righteousness and Strength.

“ O thou glorious Lord, thou hast wrought all thy Works in me, of thy own good Pleasure; and I take Delight in praising and magnifying thee, and in

my own Free Will. *Lord, not unto my own Sufficiency, but unto thy All-sufficient and Mighty Grace be all the Praise.* O blessed Being, keep me; thy poor unworthy Worm, from burning Incense to my own Net, or sacrificing to my own Drag; may I be ever helped to give unto thee that Tribute of Glory and Honour which is thy due. My dear Redeemer, when he tabernacled here below, manifested a very tender Regard for thy Glory. O grant, that in this, as well as in all other Respects, *the same Mind may be in me,* thy poor unworthy Child, who by thy glorious and powerful Grace am devoted to thy Fear and Service."

The Soul of a Believer experiences, in his Meditations upon these great and noble Subjects, inexpressible Joys; when he sees that all the comfortable Knowledge he hath of *everlasting Love*, the *Covenant of Grace*, the *Fulness* of a *Redeemer*, and his *Love* in his twofold State of Humiliation and Exaltation, is the Work of the Holy Spirit alone, it makes his very Soul to melt within him for Joy; he longs to be dissolved, that he may enter into the *Fulness of his Joy*. This is Joy and Peace, indeed. It is of a lasting Nature, for neither Men, nor Devils, can take it away.

Should

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Should I write a large Volume upon this *Divine Joy and Peace*, all the natural Men in the World could not understand it; because it is the *Peace of God* that *passeth all Understanding*, i.e. the Understanding of Men destitute of Grace; for such *intermeddle not* with the Believer's Joy; they have no Notion of it, and can form no just Ideas concerning it. Tell them of it, and they think it is *Whimsy* and the Product of a Brain-sick Imagination, and make it the Matter of their Contempt; they treat both it and its Subjects reproachfully, while they rejoice that which will prove their *everlasting Sorrow*; for, give me Leave to say, there is a *Sting in the Tail* of all the Joys of this Life, which, at present, the cunning *Serpent* hides; yet, at length, they will put forth their Tail, and sting with everlasting Pain, when the Joys of the Righteous are grown to full Perfection and Glory.

There are, we grant, some Troubles and Sorrows that attend the People of God; and their Joys are mixed with some embittering Dispensations: Yet, I must beg Leave to observe, that the Nature of their Joys, while in this World, is such that their Life is far more delightful than that of the Wicked; for *Wisdom's Way*

Ways of Pleasantness, and all her
Paths are Peace. They can with Delight
and Joy use the Creatures; because our
Holy Religion does not prohibit the Use
of them, for it is comely for a Man to eat
and drink, and to enjoy the Good of all his
Labour, that he taketh under the Sun, all
the Days of his Life, which God giveth
him; for it is his Portion. He can eat
his Bread with Joy, and drink his Wine
with a merry Heart, because he knows
that he is accepted of God; and this is
his Comfort, that no Trouble nor Sorrow
can follow the lawful Use of the Cre-
atures and the World, with the Delights
and Pleasures thereof; so that Religion is
not that dull, melancholy, heavy, and
impish Life, that many imagine, from
the Instigation of the Devil, and the fur-
Carriages and hypocritical Grimaces
of many Professors. It is the incumbent
duty of Believers, by a cheerful Deport-
ment, to recommend Religion to the
World. For my part, I verily believe,
that there is very little real Religion un-
der so many *sowre Aspects*; and, if there
be any, I am sure such make Religion ap-
pear in a very ugly Form, for they dress
up in *frightful Garments*, by which
they bring Reproach on the good Ways of
God, and give the World Occasion to say,

See,

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See, how they whine and cant ! Can our pure Religion, and undefiled, be tended with Gestures suited to a High-born Mind, and our Carriage under Profession of it, with a pleasant Aspect, and a cheerful Sound of Voice ? Certainly, a bold, heroick, and manly Way talking for Christ, and his Cause, best becomes his Followers.

To conclude this Point, it may be affirmed, as a certain Truth, that, where there is the most Religion, there is commonly the most Joy, and the greatest Pleasure of Life.

Object. But, perhaps, there is nothing at all in Religion. These Joys are of *Fancy*, upon which are built all the Hopes of a future Glory.

Answ. If there be nothing in Religion according to our Way of Thinking, we have still the Advantage on our Side, we have Possession of those Pleasures the *practical Atheists* are Strangers to. We have the healthful Use of the Creature by them abused to the Destruction of their Natures ; and, if there are neither future Rewards nor Punishments, we are they die upon a Level ; but, if it proves the Reverse of their bold and unwarraed Assertion, what a glorious and remarkable Difference will there be between

d them? And that Religion will prove contrary of their Sentiments is very evident from Reason, as well as Scripture and Experience. My Reason tells me, that I exist; and that I am not Self-existent, because I am not Independent; but I know I am not Independent, because I am mortal. I conclude; then, that I am an Effect; and when I have, far as it is possible for my finite mind, inquired into the various Causes of my Being; I am obliged to resolve all into a first Cause; and then, as a Man, I must infer; that the first Cause must be Good, the Cause of all Causes, and, as such, my Creator. Now, I cannot conceive, that this Being, who is infinitely wise, should make me, and endow me with such noble Faculties, as he hath done, with no other Intention than for me to act a *brutal*, and, at best; but a *fatal* part, whilst here upon the Stage of Time, and then *annihilate* me, or, at last, strike me into *senseless Atoms*, at the Dissolution of my Body.

Now, whether these Ends, in the creation of the human Race, become the wisest and the best of Beings, I will leave to the wisest of Men to determine. If I may be allowed to offer my Sentiments upon so weighty a Point, I humbly con-

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 ceive, that the great God had an E more great and glorious, which v certainly the Honour of himself. Dou lefs; God made his Creatures for his Honour; for he could do nothing to own Dishonour; but the Dissolution these Beings, which he made for his Honour, dissolves his Honour also; the Annihilation, or striking into senseless Atom of Beings that existed, for the Display his declarative Glory, strikes all the Displays of that Glory dead; so that, up the Whole, I am obliged to think, th as God's manifestative Glory will be etern al, the Subjects unto whom, or up whom, it is to be manifested, must eternal too; and, therefore, Rewards Punishments are before us to etern Ages, to declare the Glory of the M and Truth, Love and Justice, of the etern first Cause. Hence it appears, t Religion is not a mere Fancy, because bath the first Cause of all Things for Foundation, and the everlasting Obj of the heavenly World for its En jment; where it shall shew forth the G of him who made all Things for him even the Wicked for the Day of Evil.

Thus, we see, that the religious joyments of the People of God are celestial and divine, and far more gl

than the Joys of wicked Men; which is in eternal Damnation, but theirs in eternal and boundless Pleasure. But,

¶ Another Effect of this Divine Comfort is *Repentance*.

Repentance is a Grace wrought in the Soul by the Holy Ghost, whereby the living Sinner is enabled to turn from God, with all his Heart; truly hating his Sin and himself for it, and looking at his very Soul, that he had ever done amiss. *Repentance* is a Doctrine, at this Day, very much insisted on, but very little understood by the Men, who make the loudest Proclamations of it; for they mistake the Causes of it, and tract it from the Fountain of legal Apprehensions, such as the Wrath of God, Terrors of Hell, and eternal Condemnation; or else state it as the Condition of salvation, and so put it upon the Power of the Creature to perform it. Sure I am, that such a *Repentance* as this is, though attended with very great Grief and Sorrow for Sin, is a *Repentance to be lamented of*; for it may be found in the hearts of wicked Men, yea, *Reprobates*, who shall never come to everlasting Glory; such were *Cain*, *Ahab*, and *Judas*. All the *Moans and Cries*, that flow from the Fear of Wrath and Hell, are like

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*Esau's loud Cry, when he lifted up his Voice
and wept; or, as the Prophet Hosea call'd
it, Hosea vii. 14. And they have not come
unto me with their Heart, when they have
lied upon their Beds; they assemble them-
selves for Corn and Wine, and they rise
against me.* The gracious Lord grants
that I may never be left to think myself
good upon a *Repentance* that those he
had who are gone to Hell; but that
may more and more, by daily Commu-
nications of Love, experience the
Repentance to Life, never to be repented,
which the Redeemer is exalted as a *Prince*
and a *Saviour* to give unto his chosen
Israel, who are *faithful Abraham's Seed*
and *Heirs according to the Promise*. This
is an evangelical *Repentance*, flowing
from Divine Grace in the Heart, whereby,
from clear Views of my *Justification*, *Pardon*,
and *Salvation*, I am melted down at Christ's Feet, with a holy Measure
of Delight and Self-Abhorrence; light in Christ, the Object of my Sal-
vation, and Abhorrence of myself and my
Sins. O, when I see my Jesus in
dying Gore upon Mount Calvary, bearing
the Wrath due to Sin, yea, my Soul
it makes me to admire matchless and
criminating Grace! I cry out in my
penitent Frame, "Dear Jesus, why
“

me, for me ! who am one of the *vileſt* and *worſt* of Sinners, have finned with a very high Hand, and have maintained the Weapons of my Hostility, according to the Uttermost of my Rebellion against thee. O eternal Grace and boundleſs *Love*, who can tell its Height, or Depth ? O Wretch that I am, that I should sin against so much Love and Goodness; against that God, and that Jesus, who have always *loved* me, and ever done me good ! O that I had never finned as I have done, and that I could love my God more, and serve him better, who hath *loved* me, and *saved* me from all that could hurt me, as Sin, Satan, and the World, and will bring me, at laſt, to his eternal Kingdom and Glory ! O that I was fixed in that State, where I should never offend, nor make Work for Repentance for ever ! My Soul longs for such a Presence of the living God." This is *Repentance unto Life*, which was promised in Zech. xii. 10. And I will look upon the House of David, and upon Inhabitants of Jerusalem, the Spirit of Grace and of Supplications; and they shall look upon me whom they have pierced, they shall mourn for him, as one mourneth for his only Son, and shall be in-

Bitterness for him, as one that is in Bitterness for his First-born. From hence it is obvious, that there must be the Truth of Grace by the Spirit, before there can be the Truth of Repentance. The Soul must be enlightened, before it can see Jesus Christ as a Sacrifice; and it must see Christ, as a sacrifice, before it can make. Thus, it is evident, that the Grace of Repentance is the Effect of Faith, the Result of that Conquest which the Redeemer hath made by the Spirit upon the Soul, in Regeneration, or the plantation of the new Creature.

6. Another Consequence of this blessed Conquest is Pleasure and Delight in Divine Worship.

All the Parts of instituted Worship drop Fatness into the Soul who is born from above, and fill him with Delight and Gladness.

In singing the Praises of God, he is elevated and raised to the highest Pitch of Pleasure he is capable of, on this Side of the Grave; he is filled with as much Joy as he can hold, which makes him earnestly long to be with his dear Redeemer, and with the Spirits of just Men made personally perfect, where his Felicity will be always the same; and he prays for Eagle's Wings, to soar aloft into ble

blessed Regions of Immanuel's Land. The Soul, in this heavenly Rapture, is like Paul, who could not tell, whether he was in or out of the Body; for sure I am, that Believers, at these Seasons, can hardly tell where they are.

In Prayer to God, also, with what Earnestness and holy Warmth can the Soul pour itself out before the Lord? Then it is that its Pleasures are great. O how doth the Heart swell with Love, and to what a Height will the flowing Tide of the Affections rise, insomuch that the strong Banks of our Flesh cannot restrain its impetuous Floods, that have their Rise and Spring from the Fountain of Divine Love, but will force a Passage through the dribbling Sluices of our Eyes? O desirable Frame! these are golden Seasons, which are seldom known.

What hath been said of these may be affirmed of all the other Parts of Divine Worship, from our own blessed Experience; so that we are assured, that the Worship of God, which we are engaged in, is of Divine Institution; for we conclude, that the Holy Ghost will not give Testimony to *false and anti-christian* Worship, because *false and anti-christian* Worship is a *Lye*, and hath not God for its Author. Our sealing Evidences, then,

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of God's Love to us, and of our Interest in Christ, in our Attendance upon the Worship which we practise, is an Argument that our Worship is of Divine Institution.

Object. This is the Plea of all Sorts of *Hereticks*; therefore, there is no Force in the Argument, and it is nothing else but an *enthusiastical Cheat*.

Answ. The *Objection* is not true; for there are various Denominations of Professors who pretend to none of the Things; namely, *Arminians*, *Pelagian* and *Neanomians*. These deny the Doctrines of eternal Love, Assurance, an Interest in Christ, and the irresistible Working of the Spirit of God upon the Heart of an elect Vessel, to seal to him the Certainty of his Glory and Salvation.

But whatever may be the Plea of *Hereticks*, it doth not affect the Argument for we are sure it is the real Work of the Holy Ghost, and not *Whim* and *Imagination*, unless *Whim*, *Fancy*, and *Imagination*, can bring a Soul to hate whatever is dear to *Flesh and Blood*, when set in Competition with the Redeemer, to love him above all Things, and to live above the World, with a humble Dependence upon him and his All-sufficient Rights.

Righteousness, with a Will resigned to the Will of the Lord; and this too, when sensible Enjoyments are fled, the Election over, and the Soul is left to sit in low Place; even then it *lives on High*, God's Faithfulness in the everlasting covenant, and perseveres in its Christian course with Courage and Confidence to the End. Now, if *Whim* and *Fancy* can effect all these supernatural Things, I am constrained to assert, let Men say what they will, they are Divine and Heavenly, and are capable of effecting as much as the Gospel of Jesus Christ, *mine Enemies themselves being Judges*.

Query, Whether the Gospel of the Redeemer, as it is the *glad Tidings of salvation*, ever did more in the Hand of the Spirit, in bringing Souls to everlasting Happiness, than what our *Fancy* and *Enmities* have done, as our Antagonists are pleased to call them. For Instance, Did ever do more than enable its Followers to hate every Thing dear to *Flesh and Blood*, when set in Competition with *Truth and Heaven*, to love him more than all Things, and to live above the World, with a Dependence on his Righteousness, a Resignation to the Divine Will, let Calls of Providence be what they will? And that these Things have a Being

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ing with us, we have many living Witnesses to prove, and many also who gone to Glory in Chariots of Fire, i.e. Persecution by the Rack, the Gibbet, the Stake, in several or most Parts Europe, especially in these Kingdoms Great Britain and Ireland. How many in England have died for the Truth now under Vindication? It is very easy to prove, that the Martyrs in the Mary Days died for these Truths; for they died for Non-Submission to the Great Whims, who would have abolished them; and since their Time, many more, who, for the sake of these Whims, loved not their Lives unto the Death. From the Whole then, it appears, that there is no Foundation in the Objection; and, that our Way of Worship is a pure Institution of God, though called Heresy. The Lord grant that I may be always enabled, after the Manner which the World calls Heresy, to worship the God of my Fathers; since Worship is attended with such real lasting Pleasures. But,

7. Another Effect of this Divine Quest is a full Assurance of the Love of God.

This, among many other glorious Doctrines of Grace, is treated with the most Contempt and Ridicule; and

no plead for it, and glory in it, are
judged as Persons guilty of the vilest Pre-
sumption; but these Things, through
Grace, they do not regard, being resol-
ved to rejoice in the Lord, and to joy in
the God of their Salvation; in that God
whom they know hath saved them, and
will bring them to his eternal Kingdom
and Glory; and they make their Boast in
the Lord, as their own God and Father.
Here I shall take the Liberty to say, that,
without such an Assurance, all Religion
is but an uncertain Thing to the Soul;
and all the Duties thereof must be a hea-
vy and troublesome Task. It is certain-
ly true, that all Delight in Divine Wor-
ship, and secret Triumphs in the God and
Rock of our Salvation, rise from no other
Spring, than a Sense of an Interest in his
Divine Love; and, where this is want-
ing, all Delight and Pleasure in Religion
are wanting also. "Assurance is that Wilson's Christian Dift.
infallible Certainty which an elect Soul
hath, by Faith, of her own Salvation,
and of the Promise of Grace, that it is
true, and belongeth to herself. The
Papists are Enemies to this Assurance;
they grant a probable and conjectural,
but deny an infallible Assurance, be-
cause Man's Will (say they) is muta-
ble; whereas our Assurance depends
upon

" upon the unchangeable Will of God
" *Full Assurance* is a certain strong Per-
" suasion of our Salvation by Christ.
That this Grace of *Assurance* is to be en-
joyed in this Life is very evident, from
the *Scriptures of Truth*, Col. ii. 2. *That*
their Hearts might be comforted, being
knit together in Love, and unto all Riches
of the full Assurance of Understanding,
the Acknowledgment of the Mystery of
God, and of the Father, and of Christ.
Here the Apostle speaks of a *full Assur-*
rance of Understanding. From whence
appears, that it is possible for a Man to
come to such Knowledge and Acquain-
tance with the *Mysteries* of the Grace of the
Father, and of Christ, as to have Comfor-
and Joy in his Soul, which arise only
from *clear Conceptions* of an Interest in
that Grace, and a being firmly persuaded
of an Enjoyment of the Consequence
thereof for ever. The Apostle, in He-
b. x. 22. saith, *Let us draw near with*
true Heart, in full Assurance of Faith,
having our Hearts sprinkled from an ev-
Conscience, and our Bodies washed with
pure Water. As if he had said, let us
as freed from Guilt and Fear, by the
Sprinkling of the Blood of Jesus, and
the sanctifying and cleansing Virtue of
his Grace, make our solemn Approach

to God, in full Assurance of Faith, that he is our God; and will be so for ever and ever, in the Person of our great and exalted Jesus, whatever Troubles befall us, whilst on this Side of the Grave; and that Jesus Christ will be our Saviour and Redeemer; and will infallibly bring us to Glory and Honour, through a World of Sin and Trials, Wants and Temptations, to a World of endless and perfect Pleasure; and that the Holy Ghost will never quit his Habitation in our Souls; but will perfect that which concerneth us, and carry on the Work of Grace with Power in our Hearts, until it come to Perfection: And of these Things we may be very certain, according to the Apostle, Phil. i. 6. *Being confident of this very thing; that he which hath begun a good Work in you will perform it, until the Day of Jesus Christ.* These Things are the Foundation of the Saints Assurance, and of all their holy Boasting in the Lord, whilst in their Christian Pilgrimage through a strange Land; they know that the Divine Love is immutable, and admits of no Alteration, but is firmer than the Pillars of Heaven and Earth. It is this that makes them to ride upon their high Places with Divine Songs in their Mouths, uttering forth the Delight and Satisfaction.

Satisfaction which they enjoy, in the firm Persuasion of their being the Objects of eternal Love. O how have we marched on with undaunted Courage and unshaken Confidence! Observe the Language, Job xix. 25, 26, 27. *For I know that my Redeemer liveth, and that he shall stand at the latter Day upon the Earth: And though after my Skin, Worms destroy this Body; yet in my Flesh shall I see God: Whom I shall see for myself; and mine Eyes shall behold, and not another through my Reins be consumed within me.* Blessed Assurance! heroick, but holy Boldness! Happy Job, thou hast nothing thou art stripped of all thy worldly Delights; and yet thou possessest all Things. This is such a Paradox, that none but gracious Souls can account for, or understand. How sweetly doth the Psalmist express himself upon this Point? O what Heavenly and Divine Language flows from his enlarged and exalted Soul! Psal. xvii. 15. *As for me, I will behold thy Face in Righteousness: I shall be satisfied, when I awake with thy Likeness.* Here is indeed, a glorious Assurance; *I will behold thy Face.* He knew that he had an Interest in Christ's Righteousness, and was certain, that in it he should see God's Face with Joy and Peace. He was also posse

uded, that all his present Remainders of Corruption should be done away from his Body, as well as his Soul, in the blessed Morning of the Resurrection. *I shall make with thy Likeness. In Conformity to thy Image; I shall be like thee, and thou as thou art, and that for myself, Lord, my Strength and my Redeemer!* This is that which will give me everlasting Satisfaction. These Things are uttered by the Psalmist in the most positive Terms. The Apostle Paul also is very press upon this Point: *For, he saith, 2 Tim. i. 12. know whom I have believed, or trusted.* 2 Tim. iv. 7, 8. *I have fought a good Fight, I have finished my Course, have kept the Faith. Henceforth there is laid up for me a Crown of Righteousness, which the Lord, the righteous Judge, shall give me at that Day.* Here we see full Satisfaction of Soul, without the least degree of Doubting; so that, from the whole of what hath been said, it manifestly appears, that Assurance is a Truth of Christ and the everlasting Gospel: and there are some, who through Grace now, what it is to be assured of the Love and Favour of God through Christ, in this Age, and can sing upon the Top of the Rock of Ages, their Redeemer. They tell, what it is to sing the Lord's Song in

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in a strange Land; say, and what is
 that inspires them to it. Oh, it is
 Breakings forth of Love to them;
 Streams of the celestial Paradise
 sweetly glide into their Souls, and
 them up to such a Pitch of *Affurance*
 that, if it was the Will of Heaven, it
 would immediately be dissolved into the
 Redeemer's Arms, crying out with
 Apostle Paul, *I desire to depart, and to be with Christ, which is far better.* So
 Souls often celebrate their Father's Prae-
 ses, for his ineffable Favours and Grace,
 and it is their Duty so to do.

But none can bless God, for his Grace
 and Love aright, who are not assured
 their Interest in them; for how can they
 bless God for that, which they do
 know they have any *Part* or *Lot*? From whence it follows, that the Doc-
 trine and Grace of *Affurance*, is a Testimony
 of God, and absolutely necessary to
 right, or, at least, the comfortable Per-
 formance of religious Duties, and is a Con-
 sequence of Heart-conquering Grace.

O thrice happy is the Man, who has
 a well-grounded *Affurance*, that his Inter-
 est will be lasting, when the conceited Prae-
 ses of *carnal Confidence* shall vanish
 to Smoke, and disappear for ever!

Carnal Confidence, or Presumption, and well grounded Assurance, greatly differ, both in their Causes and Effects. The causes of Carnal Confidence are Ignorance of God, of ourselves, of the Divine Law, of Christ, as a Head of Influence, or of an unsanctified Knowledge of the truths of the Gospel.

1st. Carnal Confidence flows from Ignorance of God, and the Perfections of his Essence; for the Presumptuous heap up strange and false Imaginations of him, conceiving him to be what he is not, and fancying him to be like themselves. It would be endless for me to recite all the Conceptions that a natural Man hath of God; but, if we only take particular Notice of the Notions they entertain of God's Justice and Holiness, we may from hence conclude, what his Ideas are of the other Divine Perfections. A Man of this Stamp looks on God's Justice with a very unjust Eye; for he imagines it to be what it is not; he thinks, at least, that it may be dispensed with, and that his own Tears and Sorrow for Sin, with a few cold Prayers, will satisfy it; and upon these Considerations the Man grows Presumptuous, and extremely confident of his own Salvation. Oh! saith he, I have repented, I have repented, I have done all

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my Duty; and I doubt not but God is very well pleased with me. I have nothing to fear; for Heaven and Happiness will be my Reward. This is what I know to be the common Language of our Age; but it is Presumption, because this Hope of Glory is founded upon the Dishonour of God; and the Conceptions such Persons form of his Holiness are as bad as those they have of his Justice; for, when they commit Sin, they do not apprehend it to be so vile, as some represent it; and, if the Sins are not too gross, they call them by the fine Name of *Infirmitie*s, and take very little Cognizance of them. They do not behold the Evil of their Nature, and perceive that every Sin, though never so minute, as it flows from their corrupted Mails, carries in it a Contrariety to the Holiness of God; nor do they grieve in secret on that Account. They do not abhor themselves before the Lord, but are carnally *confident* of the Goodness of their State; and all because they are ignorant of the Holiness of their Creator. From the Whole it is evident, that Ignorance of God is the Cause of *Carnal Confidence*.

^{2^dy.} Another Cause is Ignorance of themselves. They do not know, that they have lost all Power and Strength to do Good; nay, their very Will to Go-

spiritual. They imagine, that they have an innate Power, and can secure their own Salvation; and so they lift themselves above all Fears of Miscarrying. Another Cause of *Presumption*, or *Unnatural Confidence*, is Ignorance of the Power of God. They fancy, that it is not pure and extensive as some have affirmed it to be; and, if upon Examination, they find it is, then they deny it to be an Unnatural Rule, and throw it away, introducing into its Room one that will bow their own *vile Affections*.

Another Cause of this *Confidence*, *Presumption*, is Ignorance of Christ, Head of Influence. They know not the Communication of Grace from their Redeemer means, being entirely destitute thereof; for, if they had been made partakers of Jesus Christ by the Holy Ghost, he would have led them to Christ's *Truth* and *Righteousness*, as the Foundation of their *Confidence*.

Carnal Confidence arises from an
unsanctified Knowledge of Gospel Truths.
There are many in this *professing* Age,
who have *clear Heads* and *rotten Hearts*;
heads full of the Doctrines of Grace,
Hearts empty of the Grace of those
Doctrines. They *hold the Truth*, but it
is *Unrighteousness*; they think, because

they know more than the rest of the Neighbours, that they are the best Saint nay, they will treat others with Contempt, who cannot be so carnally content as themselves ; they are ever sure Glory, and judge it inconsistent with the Truth of Grace once to question it. how they talk of *Election*, eternal *Love*, *Justification*, and *Salvation* in Glory above, whilst at the same Time they not lay the Reins on the Necks of their Lusts ! Yet their *Affurance* is unshaken. *Affurance*, did I say ? I retract it, as Error ; for it is only vile *Presumption*, because Grace from our Head of Influence leads and directs us into different Paths. I would not be thought here, to condemn a holy Triumphing in the glorious Doctrines just mentioned ; provided through the Operations of Love and Grace, they are so sanctified, as to make me *love my God*, and *live to his Glory* ; it becomes me to *make my Boast* and *Triumph* in them. What I condemn is of the Abuse of them, in *turning them into Lasciviousness and Wantonness* ; which Men void of Grace generally do, apprehending that a bare Persuasion of the Truth of these Doctrines is a sufficient Proof of their being *elected, justified, and saved*, without the Participation of Grace.

from Christ. I know, there are some who will deny it, and say, they do not believe but that they must have Grace from Christ the Redeemer. But, alas! this is more than a *Say-so*; for it is manifest to the impartial Observer, that they never had any Grace. If they have anything which they call *Grace*, it leaves them in *Sin* and *Bondage* to their own lusts, which renders Jesus Christ a *Misleader of Sin*: But this hath been already well handled. Thus much for the Cause of *Presumption*. The Causes of a well grounded *Affurance* are,

1st. A due Conviction of Sin, and a thorough Sense of its deserved Misery.

2^dy. A clear Sight of Pardon and Forgiveness from the Redeemer, by the Application of his *Blood*.

3^dy. An unshaken *Faith* in the Blessings and Promises of the everlasting Covenant.

4thy. A firm *Persuasion* of the Love of God in Christ to the *Heirs of the Promise*.

5thy. A regular *Conversation*; for he, that knows himself to be saved, is like a sensible, that such Conceptions do arise out of the Sink of Sin and Abomination, but from a well ordered Conversation, by the Grace and Spirit of God in the Heart. I do not say, that a

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well ordered Conversation is the pr
ing Cause of my well grounded A
rance. It is only that *sine qua non*, wi
out which, I cannot arrive at the co
fortable Assurance of my Interest in G
Salvation; for the Promise of the Re
lation of an Interest in God's Salvatio
made to such as the *Psalmist* descri
Psal. l. 23. *Who so offereth Praise glori
fies me: And to him that ordereth his Con
versation aright, will I shew the Salvation*
God. The Person speaking in this T
is the Mediator; for *who so offereth Pr*
glorieth me, me the Mediator; and
will shew God's Salvation to that M
whose Conversation is well ordered, by
gracious Influences. Not that he s
be saved, or arrive to the Pleasures
his *Salvation*, for his regular or spiri
Life; no, it is only the *Path* in wh
he shall advance to a full Assurance
Glory. It may be observed here, th
is the Work of the Mediator to re
the Knowledge of Salvation unto
People; and he is fully qualified for
a Work, for he knows the Secrets
Heaven, and, as the Prophet of
Church, infallibly discovers them in
Hearts of his Chosen; and he hath
given us his never-failing Word for i
will shew, the Salvation of God. It
pl

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plainly appears, that the Causes or For-runners of a well grounded *Affurance*, and of a *Carnal Confidence*, are very different; and they likewise differ in their Effects; for the Consequences of *Presumption* are,

1st. Indulgence of Sin, and an Hardness in it. The *Presumptuous* do not understand the Meaning of Sorrow for Sin; nay, they judge it to be inconsistent with true *Affurance*.

2^{dly}. A Casting off the Worship of God, and Speaking contemptuously of it. They can *restrain Prayer*, treat the Ordinances of the Redeemer as *beggarly Things*, and live in open Rebellion against him, as King of Zion, and in a continual Contempt of his Laws, as if Jehovah had never set him, as King, upon his holy Hill; but the Effects of a well grounded *Affurance* are the Reverse of these; for,

(1.) Where there is this *Affurance*, there will be a living Opposition made to Sin; there will not be the least Indulgence of it, but rather strong *Desires* to get out of the *Body of Sin* for ever. Pleasure in Sin is foreign to such a Soul; and cannot indulge any Sin, though never desirable to its Flesh; for the Believer, who is *assured* of Salvation by Grace, can never be hardened in his Sin; his Con-

science is ever tender about it, and he knows what it is to mourn over it, with vehement Pantings after the State of spotless Purity.

(2.) A great Delight in the Worship of God. All Worship, as we have already observed, antecedent to Assurance, is a heavy Task, which appears from the

Psal. xliv. 2,
[3, 4.]

Psalmist's Language, Why dost thou cast me off? Why go I mourning, because of the Oppression of the Enemy? O send out thy Light and thy Truth; let them lead me, let them bring me unto thy holy Hill and to thy Tabernacles. And the Sequence shews, what would be the immediate Effects of this Discovery of Christ to the Soul, who is God's *Light and Truth*; would be Joy and Pleasure in Religion. *Then will I go unto the Altar of God, unto God my exceeding Joy; yea, upon the Harp will I praise thee, O God, my God.* Such Discoveries fill the Souls of Believers with Praises; and they cannot restrain Prayer, but must go to God with all their Suits, accounting it an unspeakable Blessing, that they have a God to apply to in secret; and all the Ordinances of the Redeemer are, as so many Conduit-Pipes, to convey to them the Blessings and Comforts of eternal Life. They love the Redeemer, as their King,

nd, as Sion's Children, they are joyful
in him, and live above a vain and uneasy
World, in true Rest and Peace, in *Affu-*
rance of a better, when Time shall be no
more. But,

8. and *Lastly*, Another Consequence
of the Grace of God, in this Almighty
Conquest, is *everlasting Glory* with the
Redeemer in the upper World.

In the Prosecution of this Point, I
shall, as divinely assisted, shew,

(1.) What Discoveries God hath been
pleased to make of this State to us, that
we may understand the Nature of it.

(2.) The Excellency of this Glory.

(3.) Offer some Reasons why all God's
Children shall safely arrive at it.

(4.) Characterize the Persons that shall
be brought to this heavenly State.

(1.) The Discoveries, that God hath
made of this blessed State to us in this
Age of Darkness, are but obscure; not
that they are so in themselves, for this
Obscurity arises from the Darkness of
our Understandings, and our Incapacity
to comprehend them; yet Divine Wis-
dom hath not intirely left us destitute of
the Knowledge of this State. We must
confess, that we know but very little of
it; for it hath not fully *entered into the*
heart of Man to conceive, what it is;

which

* Facilius est which led one of the Fathers to say
excogitare quid non sic That it could not be conceived, much less
quam quid sit expressed; but yet, where Glory is
Augustin. begun, we may, from a low Degree
Knowledge, say something, though very
imperfectly, concerning it, which is evident
from God's Word, *1 Cor. ii. 9,* *But as it is written, Eye hath not seen*
nor Ear heard, neither have entered in
the Heart of Man, the Things which God
bath prepared for them that love him. But
God bath revealed them unto us by his Sp
rit: For the Spirit searcheth all Thing
yea, the deep Things of God. The Glory
of this blessed State transcends all the
Glory of the other Parts of the Creation,
for it is more glorious than all the Glory
of Thrones, Crowns, Palaces, and Kingdoms.
If Solomon, in all his Glory, were not arrayed like a Lilly, what then
all the Glory of this World to the Glories of that perfect State, where all the
Inhabitants are clad in shining Robes with the Garment of Salvation, the Righteousness
of their Redeemer, and upon whose Heads are fixed immortal Crowns? The
Glory of this heavenly World will extinguish the Glory of all created Excellencies for ever; for in this State the Inhabitants shall have no Need of the Sun or Moon, or Stars, to shine upon them.

for the Glory of God and the Lamb are the Light thereof, in which all saved ones shall walk. Now, if this be true of a State before the ultimate Glory, it is much more true of the ultimate Glory itself, if we allow one Dispensation to be a Preface to another; which might be easily proved; and I shall, towards the Conclusion of this Work, hint briefly at it.

Well, doubtless, all Perfections will meet in this State of ultimate Glory; for in the highest Heavens all Light and Glory will together dwell in one Body, and with the brightest Splendor shine forth from the glorified Body of the Redeemer (who hath all communicable Light in himself) into and upon the Saints, those many Thousands of glorified Bodies; and they shall derive such a Brightness and Lustre from this World of Divine Light, that they shall *shine as the Sun for ever*, in the full Enjoyment of the best Company. There they shall have Society with the Whole of Christ's mystical Body, the universal Church; they shall behold all the Believers that ever they knew here below; they shall see all their Christian Acquaintance, and all their Brethren and Sisters in Christ, with their godly Ministers and Pastors, and will be a Crown

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and Joy to one another. But this is no all; they shall see and know them they never saw before; for they shall then have Fellowship with the Patriarchs and Prophets, Apostles and Martyrs, and all who have died in the Lord; yea, and all the holy Angels, those bright Sons of the Morning, those fiery Seraphs, shall be their pleasant Companions, and they shall enjoy an ineffable Communion with them Nay, here they shall enjoy the blessed Trinity in the Man Christ Jesus; for humbly conceive, that in Christ's glorified Humanity God will be only seen and known in that State, though in a manner beyond all our present most raised Apprehensions. The Presence and Company of the Redeemer, in our Nature, or with God in that State, will render it very dear and precious to us. Oh! if a Sight of the Redeemer is so delightful to us now, in a State of Sin and Trial, what will it be, when we shall behold him in this State of sinless Glory, where he shall be seen, without the least Interruption for ever?

Oh! what shall I say? If a Company of a few poor gracious Souls here below is so sweet, how ravishing will all this heavenly Company be to our Souls?

Objec

Object. It is impossible for us to know one another in that State of Glory, because all past Things shall be forgotten for ever.

My Answer to this Objection shall be in the Words of a celebrated Author, who, ^{Drelincourt upon} according to my Judgment, hath done ^{on Death,} well upon this Point. His Words are these, " I may affirm for an infallible Truth, that the Glory of Heaven, as well as Grace, shall bring Nature to Perfection, but shall not destroy it. It shall add to it other Excellencies, but shall not take away those that it hath already ; it shall not abolish any of the Faculties, but it shall beautify and enrich them with new Ornaments ; and consequently, it shall not take away our Memory, which is one of the rarest Gifts and Abilities of a reasonable Soul." I know it hath been question'd, whether the Memory is seated in the rational Faculties, or not. I will not enter into any Debate about it ; but I am sure of, that my Knowledge of Persons and Things, as it is superior to that of Brutes, must have a Place in my reasonable Soul ; and that my Knowledge superior to that of Beasts is evident. For Instance, I know, that such a Cause will produce such Effects ; and I know that

that such Effects could not be produced but by such and such Causes. I also know, that from such particular Premises I may justly draw certain Conclusions. Now, it must be granted, that my Knowledge is more extensive and excellent than that of the brutal World; and, if so then, of Course, my Knowledge hath Place in my reasonable Soul, which make me to differ from the brutal Part of the Creation.

Now, this my Knowledge will be perfected in Glory, or it will not. If not then, I shall not be perfect, which can not be admitted, because it is allowed by all Christian Authors of any Note, that Heaven is a perfect State, and that all its Inhabitants are perfect. If then, the Soul be perfect in that blissful State, it necessarily follows, that her Knowledge must be perfect; and if her Knowledge is perfect, then, we shall know one another and many Passages of Scripture seem to speak out the Matter in hand; Rev. viii. 9, 10. *And when he had opened the fifth Seal, I saw under the Altar the Souls of them that were slain for the Word of God and for the Testimony which they held. And they cried with a loud Voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our Blood on them that dwell*

ell on the Earth? Which implies, that they knew they were cruelly murdered, they could tell what they suffered in their pre-existent State. The Parable of the rich *Man* and the *Beggar*, Christ's *Transfiguration*, and other Places and Circumstances in sacred Story, sufficient prove the Truth of the Point under consideration. It is, then, Matter of no small Importance to us, that we shall not be in the company of *Strangers*, or of such as we do not know; but we shall be fully acquainted with our Companions, and they with us; and we shall mutually love one another with a Love of *Complacency* for ever. We shall go forth towards one another with as much Strength and Speed as the *Wings* of our Souls can carry us; all our rational Faculties, in this State, will be perfect, and our *Understandings* compleat in the Knowledge of God and Good. Here we know but little; but there we shall know all that we are capable of knowing. We shall know all the Wonders of Nature in the Wonders of Creation, and become perfect *Philosophers*; as the Knowledge of the Creatures lost by *Adam's* Fall from his paradisiacal State, it shall be regain'd upon our entrance into the celestial *Paradise*, with greatest Advantage. We shall also

know

know the *Mysteries* of Religion, and take in all the Wonders of *antient Grace*, the Design and Settlement of our Glory and Salvation; the *Love* that carried on, and fully accomplished it, and the *Power* that applied it and *made us meet* for Glory and Blessedness. Here we shall know our God to out endless Consolation and our *Wills* shall be perfect, because they shall be poured out into the *Will* of God, *will* all Good freely, and for ever draw towards the Services and Pleasures of the celestial World, not in the least byassed to Sin, or to any Thing short of the *chiefest Good*. Here our *Wills* are often rebellious; but there they have unalterable Submission to the *Will* of God. Here they are often bent towards the Creature, and draw strongly to temporary Enjoyments; but in that World to none but *God in Christ*, and *Christ in God*, and the endless Felicities of a peaceful State: And it is impossible to be otherwise, because the *Understanding* perfectly knows where all Good and Happiness are, which leads the *Will* into them, where it dwells steady and unshaken. Here our *Affections* shall be wholly employed about God, moving continually towards him, and shall rest for ever in him; for the *Judgment* shall be without Error,

Conscience without Guilt; never more charging Sin upon us to all Eternity.

Our Bodies shall also be perfect, as the apostle saith, 1 Cor. xv, 42. *It is sown in corruption, it is raised in Incorruption:* cannot die, for it shall be freed from Possibility of Mortality and Suffering; shall there dwell with God to endlessness in the Circle of Love, full of Beauty and Brightness; though it be here attended with Weaknesses, Pains, and sometimes Deformities; yet there it shall have the Beauty, Strength, and Glory of the Redeemer's glorified Body put upon it, as the Apostle affirms, Phil. iii. 21. *Who shall change our vile Body, that it may be fashioned unto his glorious Body.* It shall be full of life and spiritual Activity, spiritual Qualities and Agility, and shall be so spontaneous in the Service of God, as to be no burden to the Soul. Thus, Soul and Body shall be perfect in the State of ultimate Glory; where both shall be employed in the noblest and most glorious Work; for they shall be continually exercised in the highest Services, singing forth the Wonders of Love and Grace.

[1.] The Wonders of God's ancient love in Election, in higher and more exalted Strains than they are capable of doing in and under all their present Peace

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and Joy in the Holy Ghost. Oh! what inconceivable Language will God and Honour be eternally given to God, for his early Love, in finding us the Lamb who was slain for us whom we were chosen by an Act of divine Sovereignty, before the Foundation of the World; and who, by the same of rich Love and Grace, was pleased to impute the Righteousness of the Redeemer to us, as our own, that we might be justified thereby, and so have a Right to this World of Glory. O wondrous Grace! that we should be the Objects of his special Love, who in our pure Mass were more deserving than others, and in corrupted Masses as Hell-deserving as that such as we should be appointed to our God to obtain this Salvation. Redeemer. O Glory, Honour, and now, to his great Name! O Hallelujah, to him for ever and ever. Amen.

[2.] In this State shall be celebrated in more noble Strains than, at present we are capable of, the Praises of the Redeemer, God-man, whose Love to us is as early as the Father's, as he is the infinite and eternal Jehovah. He was pleased to take, as the second Person in our Nature into a personal Union

own infinite Person, in order to be a Mediator and Saviour, and did *in the fulness of Time*, in our Nature, fulfil all the Designs of infinite Wisdom, respecting the Glory of God and our Salvation. This will raise our Thoughts of the blessed Redeemer very high, and open our Mouths wide in his Praises; for unto him, the glorious Jehovah, one with our Nature, shall we sing Praises; our Songs will be to him, who hath loved us, and washed us from our Sins in his own Blood. Glory and Dominion for ever and ever the general Congregation of Saints shall sing, singing, *Thou art worthy to take the Book, and to open the Seals thereof*, i. e. to shew the secret *Mysteries* of the celestial State, and to discover to us the Glories that are before us: *For thou wast slain, and hast redeemed us to God by thy Blood.* Thy right to unfold to us the Beauties and per-essential *Pleasures* of this World is founded on thy Purchase: *Thou art worthy to receive Power, Riches, Wisdom, Strength, Honour, Blessing, and Glory,* O Lamb of God, for ever. O Salvation be our God, who sitteth on the Throne, and unto the Lamb! O Millions of endless blessings be to our lovely Jesus, who hath saved us from the lowest Hell, and brought us to an endless and delightful Inheritance!

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tance! Oh, how will *Heaven* ring with the Triumphs of his *Praise*! O! Thoughts fail me, my Apprehensions too scanty to conceive the thousand Part of that *Honour* which will be given to the Redeemer in everlasting Glory. I know it will be great, by what we are enabled to do, when under the refreshing Breezes of the Holy Spirit, we go forth to him in high Strains of Praise; and yet they think but meanly of them, who long to join the heavenly Choir, where they shall do it better. As for the present *Praises* and *Thanksgivings* to the Lord Jesus Christ, they have already been mentioned on, under the fourth Consequence. I apprehend, that Christ will be the Object of our Worship in the heavenly World, as he is the infinite and eternal God; for, as such, he effected our Salvation, in and by our Nature; and, therefore, in our Nature, we shall adore him for ever and ever. Amen.

[3.] Though the Holy Spirit, at present, is the Object of our Adoration and *Praise*, as hath been shewn in the said Consequence; yet, in the celestial State, he shall be praised in a more glorious Manner; he shall be magnified for his Love to the Redeemer's mystical Body. He is the Almighty Lord, who wor-

Things after the Counsel of his own
Till; he is our Sanctifier and Guide to
the eternal World, and he it is that makes
us meet for it; for by Nature we are all
an unclean Thing, and, as such, unfit
for Heaven. It is he who takes us into
his own Hand by the Infusion of Grace,
leads us down into a Gospel Disposition,
and makes us to see Sin in its own Co-
lours. He leads us to Christ to have all
done away; and he applies Christ's Blood
to our Consciences, for our Peace and Joy,
believing. He strengthens our Graces,
enables us to hold out, and is often plea-
sed to give us a pleasant Passage into the
other World. Now, if we had been en-
tirely destitute of these Graces, we must
have been lost for ever. O blessed be his
glorious Name, he hath made us meet to be
partakers of the Inheritance of the Saints.
Light! These Things, by a few of the
Saints, are thought upon, at present,
with Pleasure, as hath been observed;
they can bless and adore the Holy Ghost
with Joy; but, when they come to Glo-
ry, they shall do it after a better Manner,
or there they shall, without any Inter-
ruption by reason of Sin and Darkness,
forth his Glory, and triumph in his
powerful Grace, which hath so effec-
tually brought them to the State of end-

less Bliss. There they shall break forth
in high Acclamations to him, crying
“ Grace, Grace, O irresistible Grace, to
“ and upon us, who were less than the
“ least of all thy Mercies, that we should
“ be the Objects of thy Love, and the
“ Subjects of thy Grace, who in our
“ selves are most vile and Hell-deserving
“ that we should be taken out of the
“ stinking Mire of our Corruptions by
“ thy kind Hand, and lifted up to the
“ State of eternal Glory and Purity!
“ blessed, blessed be thy glorious Name,
“ thou, by thy almighty Power, hast
“ built us up upon the Foundation of the
“ Apostles and Prophets, our Redeemer
“ himself being the chief Corner Stone;
“ thou hast made us the Habitation of God,
“ we are thy Building; thou hast built
“ us a spiritual Temple, and thou shalt
“ have the everlasting Glory thereto.
“ Amen and Amen.” But I proceed to shew,

(2.) The Excellency of this Glory.

[1.] We shall enjoy the everlasting Presence of God;

1 Thes. iv. 17. we shall be ever with the Lord in the beatifical Vision of our God,

so far as our Natures are capable of.

* O Beata visione videre Deum in nobis, sed Sight will this be to see God in us, ourselves in God, and God in himself.

O Beata visione videre Deum in nobis, sed Sight will this be to see God in us, ourselves in God, and God in himself.

Deum in seipso. Bernard.

[2.] W

[2.] We shall dwell in a near *Union* and *Communion* to, and with our God. Our *Union* will be very near, and our *Communion* more immediate than it can be, at present; for it will be without the use of any Ordinances, in the Perfection of Holiness, both in Nature and Life, attended with full Joys and Pleasures; we shall rest for ever in the Bosom of infinite Love with *Crowns* on our Heads, *Palms* in our Hands, and *Songs* in our Mouths. Alas! What are the Glories of Time and Sense to these Enjoyments? They are *temporary*, but these *eternal*; they have *Stings* in all their Tails, but these are *ever* pleasant, and can never annoy or bring the least Sense of Pain or Uneasiness to their Participants; for their Essence, Being, and Mode are without tails, i.e. they have no End. But, perhaps, some poor *precious* Soul, that is beloved of God, may ask, what Grounds may be gathered from God's Word, that they shall enjoy this State, because they are under many Doubts about it?

Answe. The Promise of *Glory* is sure to all the *Seed* of Christ; and, though we believe not, he continues faithful, and cannot deny himself; for *faithful* is he that hath promised. Be not, therefore, cast down, for your *Glory* is certain,

as will appear from sundry Reasons which we come to offer in the third Place.

(3.) Some Reasons why all God's Children shall safely arrive at this *Glory*.

[1.] The *Glory* of the Saints is sure, because God hath *from the Foundation of the World prepared it for them*, as is manifest from that blessed decisive Sentence of the Redeemer upon his Saints, at the great Audit, *Matt. xxv. 34.* *Then shall the King say unto them on his right Hand, Come ye blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World.* It is here, we see very evident, that God hath *prepared* for them a *City*; yea, a *City that hath Foundations, whose Builder and Maker is God*, the *Foundations* of which are of eternal Duration. Now, if God hath prepared for his People such a *City*, and *heavenly Inheritance*, they must certainly come into the full Possession of it; or else it will necessarily follow, that Jehovah hath designed a Place of Felicity for Persons, that shall never arrive at the Enjoyment of it, which is such a Reflection upon the Divine Being, that the Notion deserves to be treated with Contempt and Abhorrence; for it will unavoidably follow, that God was wanting either in his Wisdom,

, or his *Power*; in his *Wisdom*, to purpose that which shall never be; or in his *Power*, in not effecting that which his *Wisdom* and *Sovereignty* contrived and appointed. But these Things are repugnant to the Divine Being, for our God is Rock, and his Work is perfect; he hath ordered nothing in his *Wisdom*, but what always effects by his *Power*. It appears, then, that all those, for whom God hath prepared his glorious Kingdom, will infallibly come to the Enjoyment of it. This is a solid and comfortable round of Peace and Satisfaction, concerning my Right to the heavenly State.

[2.] The Glory of the Saints is sure, because the Redeemer hath purchased a State for us, and us for that State of Glory, that we might be brought to the Enjoyment of it; and, therefore, we will infallibly come to that Joy. We were bought with a Price, and are purchased with the Redeemer's Blood, that we might live with him, where he is eternally, and behold his Glory; and it is by Application of his Blood, and the Revelation of his Death and Resurrection from the Dead, for us, and in our stead, that we are begotten to a lively hope of this glorious, incorruptible, un-defiled,

defiled, and never fading Inheritance.

Now, if Christ hath shed his *precious Blood* to these gracious Ends and Purposes, we may, without the least Hesitation conclude (if the Lord give us *Faith*) that not one *Drop* of Christ's *Blood* shall fall to the Ground; for Christ did not shed his *Blood* in vain, which he must do, any of his *purchased Ones* fail of *Glorification*, and, if they do fail of the heavenly State I am sure they must go down to Hell from whence it follows, that the Price of Christ's *Blood* is lost, and perishes ever. This is so derogatory both to the Honour of God's *Justice*, and the Satisfaction of the Redeemer, that all good Men will abhor it; for, if Jesus Christ hath paid to Divine *Justice* a full Price for his People's *Redemption*, then, it can never comport with the *Justice* of God to plunge such into the bottomless Pit, and he never will, *For the Judge of the Earth will do Right*. If any, for whom Christ died, to redeem from Hell, go down into that forlorn State, it is a necessary Consequence, that he did not pay the full Debt, or the *Price* due to infinite Justice, which, in fact, is a *Denying him to the Redeemer*. This is treating his Blood with Contempt, and his *Righteousness* insufficient, which is *putting off him*.

in Shame ; but this none of God's Children dare to do ; and for this Reason Heaven is sure to all the Redeemer's Seed.

[3.] The World of Glory is sure, because by the Holy Ghost we are fitted and prepared for it ; the blessed Spirit makes meet, by forming in us Principles of a spiritual Life, whereby we are enabled to love God, to live to him, and long after the full and complete Enjoyment of himself in a better State. Is it possible, then, to conceive, that the Holy Ghost could create such an holy, divine, and spiritual Appetite, without any Intention to satisfy it. Certainly, no. We may, therefore, conclude, that all who have experienced such Divine Longings, Hungerings, and thirstings after the complete Enjoyment of God in the Perfection of Holiness, will certainly be satisfied ; for Blessed are they that hunger and thirst after Righteousness, for they shall be filled.

[4.] The Saints shall certainly arrive at this World of Glory, because the Redeemer is gone to take Possession of it in his Names and Nature, and is entered there with Glory and Majesty ; and he hath told us, that he will come again, and receive us to himself, that where he is there may be also. These full and ample testimonies, of the Certainty of the Saints

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Saints Enjoyment of the heavenly Bliss
are sufficient Reasons and Foundations
that the *Inheritance* is sure. " Ay, saith
" a poor tempted Soul, I believe that
" *Inheritance* is sure to all Christ's Servants;
" but my Fears are, that I am not of the
" Number. I want the Evidences of
" I am ready to conclude, the Characters
" of God's People are not to be found
" upon me." In order to resolve this
Case, I shall, as hath been proposed,

(4.) Characterize the Persons who
be brought to this heavenly State of Bliss
and Glory.

[1.] They are such as are called
Grace, and have felt the Power of Christ's
Love on their Hearts *constraining* them
part with all, for the Sake of Christ,
the Gospel, and *to be found in him*,
in his Righteousness. This is a *Crown*
everlasting Glory in the Kingdom above.

[2.] They have *Faith* of the Opera
of God, whereby they live on the
Redeemer, his Person, Fulness, Righteou-
ness, and Love, and are often grieved
that their *Faith* is so very weak as it
is, and at the Throne of Grace, they
Lord, increase our *Faith*. Lord, we
believe, help thou our Unbelief, that we
glorify thee more in our Christian Course.

[3.] They are obedient to the Redeemer, and his Gospel; they walk before God, dear Children; they submit to him, as God's Way of Salvation; and they obey their Jesus with all their Hearts, willingly following him in all the Parts of instituted Worship.

[4.] They have the Grace of evangelical Repentance bestowed upon them by their Redeemer, who is exalted to give it, a Prince and a Saviour.

[5.] They have great Love to all the Saints; and that because they are Saints, and have the Image of their dear Redeemer stamped upon them. They love Christ, them, and esteem them, as the Excellent of the Earth, delighting in them, because they are the Favourites of Heaven.

[6.] They often look with a longing and glowing Eye, for that blessed Hope and glorious Appearance of the great God and their Saviour, who is the Lord Jesus Christ, in the Clouds of Heaven, with power and great Glory. How glad would they, at some Times be, to see Christ by Power dissolve the Fabrick of this world, and ascend the Throne of Glory to reign it. Their Language is, Lord Jesus, come quickly. These are the Experiences of those, who shall come to the heavenly Glory and Happiness of the eternal World; and,

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and, if we can but truly say, that we have been enabled, but once in our Lives, to be willing to part with all, for the *Redeemer*, and his *Righteousness*, and to follow him in all his Ways, according to the best of our Light and Knowledge; have been sorry, when we have failed and fallen short; and have longed for his Coming, put a Period to all inherent Failings. this be the Case, O doubting Believer let thy Frames be what they will, let them change and vary as the Wind, yet his *Covenant-Love* is ever the same, continues faithful, and cannot deny his *Covenant*; and he who hath begun the Work will carry it on to the Day of *Jesus Christ*. He will never take away *His Love*; nor for ever deprive thee of the *Gifts* and *Graces* bestowed upon thee which he hath called thee to the Enjoy-

Rom. xi. 29. ment of: *For his Gifts and Callings are without Repentance.* He never will repent of what he hath done for thee Christ, what he will do for thee through Christ, or of what he hath designed to do for thee with Christ. O may great Almighty Lord God, Father of Mercies, and the God of all Consolation, the Spring and Fountain of all our Joy and Hope, enable us to live more entirely ourselves upon that *Redeemer*, in whom

Person there are treasured up all Righteousness and Strength, and a Fulness of all Supplies for Time and Eternity. Thus we have gone through the blessed and delightful Consequences of the Conquest, which mighty Grace obtains upon the Hearts of the Elect, when they are brought to Jesus Christ.



C H A P. VI.

*What the Preaching of this Age
and what is the Duty of
Ministers.*

I Am very sensible, that it will be looked upon, as a Piece of Pride and Vain glory, to offer to correct the Ministers this *polite, thinking, and learned Age*. As for my correcting those Gentlemen who think themselves *polite and learned*, I have sufficient Grounds to conclude that their Pride will not suffer them to stoop to Correction, or Instruction, though the Lord knows, they stand in very great Need of both. For my own Part, I do not attempt to do either; but I hope I may be allowed to speak my own Sentiments upon this Point, without being thought to set myself up for a *Dictator*, or a *Director*. I am not so vain as to imagine myself qualified, in all Respects, for such a Work; yet it is possible, that an Instrument, as weak as myself, may offer something, which, if attended to, may be of singular Service to the *Age out of the Mouths of Babes and Sheep*.

ings God hath ordained Strength, and
hath bid the great Things of his Grace
and Gospel from the *Wise* and *Prudent*,
the Polite, the *Thinking*, and the *Learned*,
in their own Eyes, and hath revealed
them unto *Babes*, the little and despised
ones of the World. Now, *Whether they*
will bear, or whether they will forbear, I
am not anxiously concerned, but leave
them to God, who can bring down the
roughest *Ahab* among them, when he di-
rects an Arrow, taken out of the Quiver
of his *Word*, and conveyed by the Bow
of his *Divine Strength*, in his own secret
hand, between the Joints of the Harness,
when mounted in a Chariot of Iron.
How easily can he enter in, between all
the Fortifications of *Art* and *human Li-*
terature, by which they are lifted up in
Contempt of those *plain Messages* of
Grace, which God's *Micajabs* bring to
the redeemed Ones, because they over-
throw their *Avarice*, *Pride*, and *lordly*
Grandeur.

In prosecuting of the Subject-Matter
contained in this Chapter, I shall shew,
I. What are the general Doctrines
which are in this Age preached by most
of our *Non-Cons*, who assume to them-
selves the Title of *Ministers* of Christ and
the Gospel.

Q

II.

H. What those Doctrines are that the *Ministers* of a Redeemer preach, and what is the Duty of all those who call themselves *Ministers*.

To begin with the first, *viz.* to shew the Doctrines commonly preached in this Age.

I^t. The Doctrines of the *Arminians* and their Friends the *Pelagians*, who taught universal Redemption, and natural Free Will; Heresies destructive to the Honour of Christ and the Holy Ghost, and that tend also to destroy the Souls of Men; for, if the Redemption wrought out by Jesus Christ be for all Men, to put them into a salvable State, and the rest that remains to be done, in order to our possessing of this Salvation, is to be performed by us, as fallen Creatures, then we are all in a miserable Condition; because, if *Adam* fell from his original perfect Condition, how can we ever expect to stand in our lapsed State?

But the open preaching of these Tenets hath been, by many of our great Ministers exploded, who have represented them as gross and pernicious Errors; they have made a thundering Noise against them, and talked loudly about free and efficacious Grace, when all the while, in fact, this hath been nothing else but *Malignant* rati-

ride; for they are *Arminians* still, *Pelagians* still, notwithstanding all they say to the contrary. This will appear by Demonstration from their general Mode of Preaching, especially in what they call the *Application* of their Sermons, wherein it is observable, that the *Spirit* is commonly excluded, nay, hardly so much as named; and, if he be named sometimes by them, it will not clear them of this heavy Charge of *Arminianism*; for they exhort Sinners, as such, after they have been laying down many Rules to walk by, in order to secure the doctrinal Privileges that they have been insisting on, to pray for the *Spirit*, which supposes that they can *pray* without him. Thus, they exhort Men in a State of Nature to do what is entirely out of their Power, which to me is downright *Tantalizing*; for it is as much as if I should offer a Man my Estate which is all in Land, and tell him to offer it to him freely; but he must take it and move it to another Part of the Globe. This, in fact, is to offer the Man nothing at all; for it is, in reality, only *Game* and *Mockery*. We would, then, conclude, that our *Doctors* and *Rabbies*, the Leaders of their several Parties, are Men who would not be guilty of mocking poor Souls. I am sure they pro-

fess to be blessed with more Holiness, and
that they have a very tender Regard for
the Good of Souls, which they make
very large Profession of, when they enter
into their ministerial Function; I mean
at the Time of their being, what the
call, *ordained*. We are then bound by
their own *Confession* to believe, that they
are sincere, and would not be guilty of
mocking Souls for the World; from whence
it follows, that they believe that Sinners
dead in Trespasses and Sins, are capable
to do as they direct them. Now, they
prove themselves to be *Arminians*; for
listen, and you will hear presently these
and such like Expressions, to fall from
their Mouths, "Sinners, Make you
" Peace with God; get into Christ,
" receive him now to Day, while he is of
" fered unto you. *He is now on a Throne*
" *of Grace, and waiting to be gracious*
" Oh, do not slip this Opportunity, this
" Season and *Day of Grace*, which
" now put into your Hands; for you
" may never have another! Oh, what
" would the Damned in Hell give for
" another Season of Grace! How do they
" rend and tear to think, that they have
" flipped their Season, and the *Day of*
" *their Visitation?*" And at this rate
they go on with adding of Motives, and
Directions.

Directions how, to get their Interest in Christ secured, and to make a right Improvement of, what they call, *a Day of Grace.*

Now, all wise Men shall be Judges, if this be not *Arminianism* and *Pelagianism*; for this universal Way of offering Christ, Grace, and Salvation to Sinners, must be founded upon universal Redemption, and a sufficient Power in all to receive them, and make them effectual to eternal Life. It is, then, very evident, that these Gentlemen are *Arminians* and *Pelagians*, notwithstanding all they profess to the contrary: And I will take the Liberty to affirm, that such Preaching gives the Lye to the Doctrines of *Election*, *particular Redemption*, and *efficacious Grace*, for to me it is impossible to reconcile an universal Offer of Christ and Grace, and particular *Election* and *Salvation*.

If there be an universal Offer of Christ and Salvation made to Sinners in the Scriptures, then, God hath *designed* Christ, Grace, and Salvation for *all*; and, if so, where is *Election*? If you say, God hath not *designed* Salvation for *all*, according to the Doctrine of *Election*, then, you are *Blasphemers* of God, in charging him with *Deceit* and *Mockery*, whom you represent as offering Salvation

to all, although he never intended it; but for a few in Comparison of the World. My Prayer to God for you is, that he would be pleased to enable you rightly to look into these Things, and the End of them, which will not be *Peace* to your own Souls, nor the Souls of those who at present admire you. For my own Part I am at a Loss to account for this your Way of Preaching. I am ready to conclude, that you do not believe your other Principles; for, if you did, I think you could not deliver Things so repugnant to them. Gentlemen, suffer a Word from the Man whom you all despise, that never deserved the Treatment he hath received from many among you. What have now to say is by Way of Query: Do you imagine, that by your Preaching or Offers you shall convert more than the Elect; or do you think, that, if you do not preach in this Manner, that any of the Elect shall miscarry, and come short of the Glory prepared for them, from the Foundation of the World? If this be the Case, read the Scripture which saith, *The Foundation of the Lord standeth sure, having this Seal, The Lord knoweth them that are his;* and, if you have read it, you do no believe it.

Object. We do not preach Offers of Christ and Grace from any such Considerations, but from Gospel Rules and Precedents; and to deny Offers of Grace is to deny the whole Scheme of the Gospel.

Ans^w. If to deny Offers of Christ and Grace to Sinners, as *dead in Trespasses and Sins*, is to deny the whole Scheme of the Gospel, then, I deny it; but I deny, that the Scheme of the Gospel is Offers of Christ and Salvation; nay, I affirm, that there is not in the Gospel of Jesus Christ one Offer to Sinners *dead in Sin*, or any Thing like it; i. e. there are no Invitations, Calls, or Exhortations to Sinners to perform any Thing out of their Power; Sinners, as such, are not exhorted to *come to Christ*, to *believe in him*, or to *taste the Delights of the heavenly World*. Perhaps, by the Way, I may be asked, What the Gospel is? I answer, The Gospel is *glad Tidings of Grace and Peace to the worst and vilest of Men*; it is a *Revelation of the Love of the blessed Trinity*: But yet it contains no Offers, nor is there any Thing in it, as was said just now, that puts Men in a State of Nature upon the Performance of any spiritual Actions, as can be very easily proved. The Texts of Scripture which

you cite, to prove your Notion of Offer, are many, though the Word Offer is found in none of them; but the first Text you urge is *Matth. xi. 28, 29.* *Come unto me all ye that labour, and are heavy laden, and I will give you Rest. Take my Yoke upon you, and learn of me, for I am meek, and lowly in Heart; and ye shall find Rest unto your Souls.* This Text, you plead, hath in it what is equivalent to an Offer, though the Word be not found in it; you say, it is an *Invitation* to Sinners to come to Christ for Rest and Peace, &c. You might as well have quoted *Job i. 1.* *There was a Man in the Land of Uz whose Name was Job.* This would at once have proved, that Sinners, dead in Trespasses and Sins, are invited to come to Christ for Rest and Peace. Is this your Skill in the Original? What, do you not understand the Letter of the Text no more than you do the Nature of the Thing? For the Letter of the Text, as well as the Nature of the Thing, proves its Fallacy; since it is plain, that the *Invited* are such as *labour and are heavy laden*, and want a *Rest unto their Souls*. I do not say with a learned Author, That they *laboured* under the Burdens of the Ceremonial Law, and so make it a *local Coming* upon the Feet, which may be a Truth; but I understand

erstand it of *spiritual Labour*, and of being heavy laden with Sin; and so it is an invitation to come to Christ spiritually, *spiritual Rest*; and ye shall find Rest to your Souls. It may be, now, some will be ready to say, that I have given away the Argument. I say, not. Yes, says my inadvertent Reader, you have, in saying, that the *Invitation*, in the Text under Consideration, is to *spiritual Motion* and Action; so that Sinners in the Text are *invited to come to Christ for* *himself*, that is, to *believe in him*, which is equivalent to an Offer. I answer, in my stating of the Argument I said, that Sinners, as such, *dead in Trespasses and* *Iniquities*, and destitute of all true Grace, for I would be understood, were not *invited* nor *exhortèd*, to the Performance of *spiritual Things*. You say, that I myself, from the Text under Consideration, have proved that to be true, which by Concessions I deny as a Falsity. Now, in all this seeming Triumph, the Text stands as a Bulwark against their *Arminianism*, in their *Offers* and *Invitations*; for it contains no *Invitations to dead Sinners*, but only an *Invitation to living Saints*, the *Living in Jerusalem*, who by Life of Christ in their Souls have had made a *Burden* to them; unless these Gen-

Gentlemen, who are so fond of Off^r
can prove, that Men, without the Gra^r
of God, can be weary of Sin, and labo^r
under it, as an *heavy Burden*, which th^e
will never be able to perform; and,
they should attempt it, let them remem^b
ber this from me, that they will pro^r
one great Truth to the World, that th^e
themselves ate very *rank Arminia*
worse than I attempt to make them; an^r
for my own Part, I am very sorry to
they are so much made to my Hand.
Well, then, the *Invited* are such as ha^r
the first Principles of a *spiritual L*
wrought in them, by which they are e^r
abled to discover the *Burden* of Sin; f^r
it is *Life* that discovers *Deadness*, *Light*
Darkness, and *Tenderness* of *Conscienc*
the *pinching Burden* of Sin. In Natur^r
if you load a *dead Man* with never so m^y
ny Weights, he doth not feel them;
never cries, Take off these, for I a^r
weary and *heavy laden*, and I labour v^r
hardly under them. No, here is nothi^r
of it; and the Reason is, because a^r
Man is *dead*, and, as such, is deprived^r
all his Senses; whereas these Weig^r
would be *intolerable* to a *living Man*, w^r
would be *weary* of his *Burden*, and g^r
at his very Heart to have it remov^r.
Now, invite a *living Man* to come

with his *Burden*, and tell him you will *unload* him, O with what a Readiness will he strive to come, to be *eased*? He comes to you with a humble Cry, believing you will be as good as your Lord. Thus, quickened Sinners come to Christ upon Gospel *Invitations*, in Good Administrations, to have the *Burden* of Sin taken off, and to find *Rest* and *Peace* in the Redeemer; and now that Lord of the Lord is made good which we find in Isa. xxvii. 13. *And it shall be to pass in that Day, that the great Trumpet shall be blown, and they shall come which were ready to perish.* When the Silver Trumpet of the Gospel is blown, the Preaching of Christ, and the Truths therein contained, then poor Sinners, so in the Light of the Spirit have been made to see the exceeding Sinfulness of Sin, come to the Lord Jesus Christ, where they find Joy and Rest unto their souls. From the Whole, then, it appears, that the Doctrine of the Offers of Peace and Christ to dead Sinners is not to be found in this Text; and, I conclude, where else in Scripture, for all the Arguments which they bring, to vindicate this spun Piece of Arminianism, may be derived from the Violence they suffer the same Means and Methods, as Matth.

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Matth. xi. 28, 29. As for all those Texts in the *Acts*, where Peter and the rest of the Apostles exhort their Auditory to repent and believe, it is confessed that they were spiritual Performances; but yet the Persons exhorted were not dead Sinners, but such as Grace had pricked to the Heart, unless a Man can be pricked to the Heart for Sins against Christ, which leads to him for Happiness, and ends in everlasting Life, without the Grace of God. The second Text, you bring for Offer, is *2 Cor. v. 20.* Now then we are Ambassadors for Christ, as though God did seech you by us: We pray you in Christ's stead, be ye reconciled to God. These Words, I conceive, contain in them Offers of Grace to Sinners dead in Their Passes and Sins, nor any Exhortation to Reconciliation to God, in his Way of Salvation by the Lord Jesus Christ; for the Persons, who are here spoken to, were of the Church of Jesus Christ; such as were called Saints by effectual Vocation, of whom the Apostle had stedfast Hope, that they should be made Partakers of Divine Consolation, as appears from the first Chapter of this Epistle, the 1st and 7th Verses. *Paul an Apostle of Jesus Christ, by the Will of God, and Timothy our Brother, unto the Church of God which is at Corinth.*

inith, with all the Saints which are in all Achaia. And our Hope of you is stedfast, knowing that as you are Partakers of the sufferings, so shall ye be also of the Consolation. Now, that these should have Offers of Grace and Reconciliation made unto them, who were gracious, and called unto the Obedience of Faith, is, in my opinion, very strange, and what, for my Part, I am not able to account for. Neither can I give into another Sense at upon the Text, namely, that the Church of Corinth was full of Disorder, and had not submitted to Jesus Christ, as King of Zion; and that the Apostle exhorteth them, as an Ambassador for Christ, to be reconciled to God, i. e. to be reconciled to Christ's kingly Government, to submit to his Laws and Ordinances, and keep them pure, as they were delivered unto them. This Sense of the Words seems to be, at best, but foreign, if there be any Foundation for it; which I have found to query, because those believing Corinthians were a Church, and had submitted to the Lord Jesus Christ, in giving themselves to God, and to one another, in a professed Subjection to Christ, which Profession constituted them a Church, and entitled them to that Name; wherefore, I conclude, that the Reconciliation

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listion intended in these Words is not *Reconciliation to Christ*, as God's Way of Salvation, in our first Conversion, nor *Reconciliation to the kingly Government of the Lord Jesus Christ* in his Church; I, therefore, apprehend, that, when the Apostle in these Words saith, *Be ye reconciled to God*, he means a *Reconciliation to God*, in the various Dispensations of Providence. As if he should say, " Brethren and Fellow-Saints, you are apt to repine and murmur at the Providence of God, and are ready to complain under your Sufferings and Trials, not all these Things against us? What makes you fearful and uneasy, in much that you think God deals hardly with you, when it best becomes you to be dumb, and not to open your Mouths, because it is the Doing of the Lord. I pray you, therefore, instead, be ye reconciled to God's Dealings, for, though at present his Dispensations may be grievous to your Flesh, they shall hereafter yield to your Souls peaceable Fruits of Righteousness. To all he doth patiently, for his proceedings with you are an Argument of your Relation to him; for as man doth loves he rebukes, and chasteneth his Son that he receiveth. Let me, therefore,

beseech you, as an Ambassador for Christ, to be reconciled unto God, in all the Dispensations of his Providence; for a Renunciation to his Will, in all Things, is most becoming a Saint." Ah! how necessary such an Exhortation as this is, at certain Times, to all God's dear Children, well known to the experienced Christians.

This I take to be the genuine Sense of the Text, which is foreign to all Offers, Tenders, and Proffers of Christ and Life to dead Sinners.

The third Text you advance, to prove the Doctrine of Offers of Grace, is Rev. vii. 17. *And the Spirit and the Bride say, Come. And let him that beareth say, Come. And let him that is a-thirst come: and whosoever will, let him take the Water of Life freely.* It is evident, that these words contain no Invitation to dead Sinners; for such only are invited, as thirst after, and have a Will to the Waters of Life, which proves, that they are Participants of the Life in Christ Jesus, and that the first Principles of Grace are formed in their Souls, in the Creation of the Divine Appetite, unless, as was before observed upon another Text, a Man can neither after, and will to be a Participant in the Well-springs of Joy and Consolation, which are in Christ Jesus, without the Grace

Grace of God; the Consequence whereof many of the learned Gentlemen of our Age would not care to acknowledge. This, then, is an *Invitation* to them who are made alive by Grace, to come to the *Waters of Life*, which flow from Christ, the *Living Fountain*, for all the Refreshment, Support, and Joy, which in this *Valley of Baca*. Of the same import is Isa. iv. 1. *Ho, every one that thirsteth, come ye to the Waters.* Which I understand to be a *spiritual Coming* of Faith to the Lord Jesus Christ, for Joy and Strength; and not a *local Coming* upon the Feet to a Place where a Sermon is to be preached, and so an *Invitation* to bring their Bodies there to bear, because it is the Duty of the Ministers of Christ to *exhort*, not only such as those for the *Waters of Life*, but even those who are dead in *Trespasses and Sins*, to bear the Gospel preached, because, as Men, it is in their Power to bring their Bodies to the Worship of God. From the Whole, therefore, it is manifest that there are no *Offers* nor *Invitations* to dead Sinners, of Grace and Coming to Christ, by *spiritual Motion*; and that *Invitations* and *Exhortations* to spiritual Acts and Performances are made only to those that are quickened by the Holy

Before I dismiss this Point, I would
ask the Liberty to ask these Gentlemen,
into whom it is that they offer Christ and
Grace? It is either to the Elect, or to the
Non-Elect. They say, to all promiscu-
ously. Then, they offer them to the
Elect; which is just nothing at all, be-
cause Christ and Grace were theirs, before
the Foundation of the World; for he was
their *Covenant-Head* and *Husband*, and
Grace was given to them in him, *be-*
n the World began: And as they offer
them to all, so consequently to the Non-
Elect, for whom God hath never design-
ed them; which, according to a former
argument, is nothing else but *Mockery*.
Moreover, Offers of Grace to all promis-
cuously presupposes a *Power* in all to re-
ceive it; but, if all have not a *Power* to
receive Grace, and close with Christ,
then, an *universal Offer* cannot be true;
but, if all have a *Power*, then, the Doc-
trine of *Election* is false, *particular Re-*
demption is a *Lye*, and the powerful and
mercacious Working of the Holy Ghost,
bringing Men to believe in, and to
close with the Lord Jesus Christ for *Life*
and *Salvation*, is a *Cheat and Delusion*.
These Gentlemen, therefore, constrain
me to judge, that they do not believe
what they themselves assert, because

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two Opposites can never be true in the same Sense; for I say again, that the Doctrines of particular Election, Justification, and Vocation, and universal Offers of Grace can never be reconcil'd. If they can, I will give up the Point; but, till then, I must beg Leave to recant my present Way of Thinking: And I can never conceive, how any wise Man can believe them to be both true, and, that they are both proved to be so, I would advise these Gentlemen, for once, (as I hope they will not think me bold in my Attempt) either to give up the Doctrines of Free Grace, or renounce the Principles of the Arminians and Pelagians, and then we shall know what they are; but at present, we are not capable of concluding any Thing about them, for they make us to doubt by their halting between two Opinions. Now, *If the Lord God, serve him;* but, *if Baal be God, then, serve him.* If the Doctrines of Free Grace are true, have the Courage to maintain them; but, if the Doctrines of Universal Redemption, Free Will, and Universal Offers, are true, maintain them, and do no more inconsistently with yourself. Thus, it plainly appears, that Arminianism and Pelagianism are a Part of the Preaching of this Age.

2^{dly}. The Doctrines of the Neonomians, who teach, that the Gospel is a new *Imperial Law*, containing milder Terms for Sinners in a lapsed State; for, whereas the good old moral *Law*, which they say is abolished, did command perfect Obedience, this only requires that which is sincere; our *Doing* the best we can, in believing and repenting, shall entitle us to God's Acceptance. A late judicious Author hath done excellently upon this Subject. He saith, "If one saving Benefit were given to a sinner, upon Supposition of his *Doing*, this would turn the Covenant of *Grace* into a Covenant of ^{Mr. Richard Taylor.} *Works*, and the Terms of the Gospel-Covenant would be more difficult than the Terms of *Adam's Covenant* were; because *Adam*, in his Innocence, had perfect Strength for perfect Obedience, but, in a State of Unregeneracy, we have not the lowest Degree of *Life* and Strength for spiritual *Acts*; and, after Conversion, our Strength is but small. It was as easy for *Adam*, in his primitive State, to obey, as it is for us, in our degenerate State, to sin; and nothing could be more moderate and mild than that which was put upon him, for the Test and Proof of his Obedience. It was not to *act*, but to

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" suspend *Acting*; it was not to put for
any *positive Act*, but it was only
forbear the *forbidden Fruit*, or
Fruit of one Tree in the Garden, wh
he had Liberty to eat of the Fruit of
the other Trees that were in it.

" If any *Act, Work*, or *inherent Gr*
in us, were made a *Gospel Condic*
of our *Justification*, then, the Co
nant of *Grace* would be as much a C
ovenant of *Works*, as *Adam's Coven*
was; and the Terms of it would
more rigorous, because it was m
easy for innocent *Adam* to com
with the Condition of *perfect Obed*
ence, than it is for the *strongest Beli*
er under the Gospel to offer unto G
sincere imperfect Obedience." N
if our *Faith and Repentance*, as since
performed by us, be our *justifying R*
ighteousness in the Sight of God, then,
Righteousness and Blood of Christ are
come of no Effect. This Scheme enti
overthrows all the Doctrines of the
Spel, and sets the *personal Righteousne*
Christ and his Blood aside, in the Po
of *Justification and Salvation*; and
this is too prevailing a Notion, in
Age, is too notorious; for the Pu
Language is, " Sinner, be sure thou
" *sincere in doing thy utmost to come*

to what the Gospel requires: Be sure to keep yourselves *upright*, and free from all your Iniquities; and then you may conclude, that you are truly *gracious*, and in a fair Way to *Glory*." This is the Sound of our Day: And what is all this, but to make the *Gospel* of the Redeemer a *Law*; and to bring us into *Bondage*, by putting upon our Necks such a *Yoke*, *as neither we nor our Forefathers were able to bear?* Yet, notwithstanding all this Noise about *Holiness* and *sincere Obedience*, we see no more of it in the *Conversations* of these Gentlemen, than in others who talk not so much about it. But, perhaps, some ill-natur'd Persons, who have as little Love for the *Redeemer's Honour*, as I have for their *remedial Law*, upon reading of this, may say, The Author might have been silent upon this Head, for his own *Conversation* is none of the best, or as it ought to have been.

I Answer, It is very true, and I would fain know whose is? And I humbly pray and beseech all, who know me, to inform me, what I have done in Life that is so *criminal*, as to render me the Subject of *Scorn*, or *Dislike*, beyond others in the *sacred Office*. Upon Conviction, I will acknowledge it, and, as helped by

Grace, renounce it, bewail it, and do so no more. I could, if I durst, offer much in my own Vindication; but this I will venture to say, that I do not allow myself in the Practice of any *known* Sin. wish I could affirm the same of all that I know, are too far sunk in this Scheme who appear to the World to be eminent for *Holiness*; but I forbear, being sensible that I am, in the *Body*, liable to many Fraughties. And blessed be God for that which the World calls *Antinomianism* for it hath prostrated my Soul at Christ's Feet, with an humble Joy to admire *everlasting Love*, to bewail my own Weakness, to lament under my Shortcomings in Religion, and to long for greater Conformity to the Redeemer. This hath rendered *Sin* most hateful, and *Holiness* most delightful; not a legal but an evangelical *Holiness*, which is possessed with Delight and Pleasure, without Horrors and slavish Fears. O one more blessed *Antinomianism*, that promotes, maintains, and carries on such a *Holiness* in Heart and Life, that all the *Neonomian Schemes* are incapable of effecting!

3^{dly}. There is a Sort of *Deism* preached among us in this Age, namely, an advancing the *Religion of Nature* above that

of Revelation; for the Revelation, which God hath made, is much neglected and slighted. I have heard from the Pulpit *Reason* preferred to the *Scriptures* in these, or such like, Modes of Expression, That the *Scriptures* were to be believed, and taken as a *Rule*, no farther than they were agreeable to the *eternal Principles* in Man, i.e. *Reason*. Had I given in to such Principles as these, it would presently have been the Language of the Generality of *Professors* and their *Guides*, O dreadful, this *wicked Fellow*! it is a thousand Pities, that there was not some Law to stop his Mouth; whilst the *Guilty* are, amongst some of them, dear *Brothers*; and the Reason of it is, because they came through an *Academy*, and had, perhaps, half a Dozen *Presbyterian God-fathers*, who laid their Hands upon them, when they made them, it may be, two-fold more *Children of Hell*, than before. Possibly, some will be startled at such Expressions as these, and think, that I am rigid, and carry the Point too far. I think not; and I hope my Readers will be of my Opinion in this Particular, when they understand what I mean by *Presbyterian God-fathers*, and a becoming more *Children of Hell*, than before.

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By Presbyterian God-fathers I mean their *Ordainers*, who, by the Act of *Ordination*, inaugurated such *Wretches* into what they call *Holy Orders*, whereby they are put into a greater Capacity of being *Enemies* to Christ and his Gospel. Had they remained in a private Station of Life, they could not so openly and easily have propagated their *poisonous Errors*; but their *Ordination* impowers them to delude poor Souls, and give them an Opportunity to do greater Service to the *God of this World*; which is an Evidence, that they are *twofold more Children of Hell*, than before.

How dreadful is it to hear the *Scriptures* slighted, despised, and banter'd; Jeſt broke upon them, and prophane Applications made of them, by such as bear the Christian Name, and would think it very hard, if you should say, that *everlasting Confusion* will be the *Portion* of such? O that this *blessed Word*, which carries in it its own Evidence, should be treated in such a ridiculous Manner!

Quest. Wherein do the *Scriptures* carry in them their own Evidence, and prove themselves to be the *Word of God*?

Anſw. Their *Predictions* prove them to be so; for the *Predictions* of the *Old Testament* have, many of them, had their

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Accomplishment in the New Testament Times, especially such as have a Relation to the *Messiah's* first Coming; and they were such Things as had no Dependence upon natural Causes, as the Birth, Life, Death, Burial, Resurrection, and Ascension of the Redeemer, with the most remarkable Circumstances that attended them, as can be easily proved, and it is what most in the *Christian World* acknowledge. And by the same Rule we prove the Truth of the New Testament; for many of its Predictions are already come to pass. I will only instance in one, and that was the *utter Destruction of the Temple of Jerusalem*. We have it in Matthew xxiv. 2. *And Jesus said unto them, See ye not all these Things? Verily, I say unto you, There shall not be left here one Stone upon another, that shall not be thrown down.* This Prediction of the Redeemer was partly fulfilled, when Titus with his Army destroyed Jerusalem; but it had not its full Accomplishment, until the Time of Julian the *Apostate*, who, after he had made a *Profession* of Christ, and been a Reader of the *Scriptures* to the Church in publick, revolted to *Paganism*, became a bitter and implacable *Enemy* to the Lord Jesus Christ and his Interest, and endeavoured, by Fraud and Cunning,

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to seduce the Lord's Servants to commit spiritual Fornication or Idolatry. His Rage, at last, grew so great, that he called Jesus an *Impostor*, and told the World, that he would make it appear. Upon this, he sent to all the Jews in the Empire, and represented to them, that the *Galilean*, whom they crucified, he was sure was an *Impostor*, because, when he was alive, he said, that their *Temple* should not have one Stone left upon another, that should not be thrown down.

Now, it is manifest, that, when Titus Vespasian sacked the City of Jerusalem, and wasted the *Temple*, he did not throw down every Stone of that Building; for the Foundation thereof stands now, as at the Time of its first being laid; and therefore, there still remain, one upon another, many Stones, that are not thrown down. This evidently proves, that he was a *false Prophet*; and, that all the World may know it, my Will is, that you go with me to Jerusalem, and rebuild the *Temple* upon the standing Foundation, there to worship your God, as of old; and this will be an *everlasting Monument* of his *Imposture*.

The Jews readily accept this Offer, and go to Jerusalem; and, upon their Arrival, they set about the Work with clear

clearing away the Rubbish, in order to raise up a Superstructure; but they had no sooner done it, than a mighty Wind came, and Fire out of the Earth, which took up the Workmen's Tools, and made them fly so vehemently about, that many of the Workmen were killed upon the spot; and immediately there was an Earthquake which threw up the Foundation of the Temple, so that there was not left one Stone upon another, that was not thrown down. Thus, the Earth, which was made for the Redeemer's Honour, trembled for Fear, and with strong Convulsions threw that out of her Bowels, which, if it had remained, would have brought an everlasting Stain upon the Honour of the Redeemer, for whose Glory it was created. Julian, about this Time, was slain by an Arrow that came from a secret Hand, for it was never known from whence it came; and he was heard to say, in his expiring Moments, *O thou Galilean, thou hast been too strong for me.* Thus, the Redeemer accomplished his own Prediction, at a Time when he might most display his Power and Glory, in vindicating the Truth of his own Word, which sufficiently shews, that the New Testament, as well as the Old, is the Word of God; for Things
of

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of this Nature cannot be known to Men, who are destitute of the Holy Ghost, because they are supernatural; nor could they be foretold by the Devil, in any of his Oracles, for they were all struck dumb; and, if they had not been dumb, they would never have foretold what would be so entirely destructive to the Kingdom of their God. But I need say no more, the *Word of the Lord* carries in it its own Evidence to the Hearts and Consciences of the Children of Men; and what Reason cannot do, through Weakness, Divine Revelation can, to the Joy of many, and to the Praise and Glory of his Grace, who hath revealed his Mind in the *Scriptures of Truth.*

4^{thly}. Another Sort of Preaching in this Age is *Arianism*; in which the Godhead of the Redeemer is denied, who, according to the Scheme of these Gentlemen, is no more than a *Creature*. I find this Age is run into very great Extream. Some are so afraid of being thought *Arians*, and *Dividers* of the Natures in the Person of Christ, the Lord Mediator, that they have *deified* his Humanity; yet though I cannot divide the Natures in Christ the Mediator, I can distinguish them, i. e. the Godhead from the Humanity; for the hypostatical Union of the

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Nature does not confound; so that, when I worship God, I worship an infinite Being, a God who hath discovered himself to me, to have in his Essence a Plurality, which I humbly conceive, according to my best Light, can be called nothing better than Persons. I consider, then, so far as I am capable of understanding both Words and Things, that this God is personally united to the human Nature of Christ; and I worship him, as united to, and in this Nature, as in a Temple or Tabernacle, which God hath pitched, and not Man; so that the human Nature of the Redeemer is not the Object of my divine or highest Adoration; not but that a Deference is due to the human Nature of Christ, as was paid to the Temple of old by the Jews; for all acceptable Worship was either paid in, or towards that Place. This appears from Jonah's Prayer, *I said, I am cast out of thy Sight; yet will I look again toward thy holy Temple.* But they did not, nor were they obliged to worship it; no, they only worshipped the true God, who said, he would dwell in it, and who did in a most peculiar Manner reside there. This is manifest; for when the High-Priest went into the Holy of Holies, he there conversed with God from above the Mercy-Seat, who revealed

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ed the Brightness of his Glory from between the *Cherubims*. Great Respect was due to this typical glorious Place; and much was shewn it. In like Manner, great Respect is due to the human Nature of Christ; but yet it is not the Object of Divine Worship, no more than was the Temple of old.

The Body, or human Nature of Christ, is the *Temple*, to which is confined all *Gospel Worship*; and in this *holy Place* I worship the God of my Fathers, believing all Things which are written in the *Law*, and in the *Prophets*, and in the *Psalms*; wherefore, I conclude, that worshipping the human Nature of Christ with the same Worship, which is due to the infinite first Cause, is *Idolatry*, a gross Error of our Times. On the other Hand, many deny the Redeemer's *Godhead*, and, as was before observed, assert, that he is no more than a *Creature*. This Error is destructive to the Glory of the Mediator; because it is of absolute Necessity, that he, who is the *Saviour of Sinners*, should be the infinite and eternal *Jehovah*. Two Things absolutely prove the Redeemer's *Divinity*; I mean, that his *Godhead* and *Manhood* are personally united.

1. His great Name *Jehovah*, which can never be applied to a *Creature*, in a strict

strict and proper Sense; for it is derived from a Root that signifies *Self-existence*, and is the Cause of all Causes. Now, this Name is never given to any but to Jesus Christ; and if he was not God, in his *highest Nature*, God, in giving him this Name, would *give his Glory to another*; for this Name contains all his *incommunicable Glory*, or what he is *essentially* in himself; and he is called by this Name in *Jer. xxiii. 6.*

Object. But this Name is applicable to a whole Mediator, as God-Man, and, as such, to the *Humanity*; and, therefore, it cannot be proper to the *Godhead* only.

Ans/w. I confess it is applied to the Whole of Christ, as Man and Mediator, but then it is only in a relative, and not in a strict and proper Sense; for the Scriptures sometimes apply that to the *Godhead* which is strictly proper only to the *Humanity*. Thus, in *Acts xx. 28.* his *Blood* is called the *Blood of God*; not properly, but because it was shed in Union to the second Person of the Trinity. In like Manner, if Christ, as *Man*, is called *Jehovah*, it is not properly, but because his *human Nature* is united to that *Essence* which is properly called by this Name; and that this Name cannot properly be applied to any Creature, as

such, evidently appears from its Signification.

2. The Work, that infinite Wisdom designed to be effected by the Mediator, declares him to be *God*; because it is of such a Nature as cannot be performed by a mere *Creature*. This Work is *Satisfaction* to injured *Justice*; or else *Justice*, as hath been already observed, must be dispensed with, if the *Sinner* is *saved*, which carries in it a Reflection upon the Honour of infinite *Wisdom*, in establishing a Way of *saving Sinners*, to the Dishonour of one of his darling Attributes. Can it ever be imagined, according to the Light of Nature and Laws of Reason, that a Being, who is infinitely *wise*, should establish a Way of *Salvation* which is destructive to his own Honour? But the God, with whom we have to do, is infinitely *wise*, and cannot transact any Thing that is inconsistent with the Glory of any of his Perfections; and, therefore, his *Justice* must have a Glory and Honour equal with his other Attributes, in the *Salvation of Sinners*, which cannot be effected, as the Case now stands between God and fallen Man, without *Satisfaction*. *Satisfaction* must be given, or else the *Sinner* cannot be *saved*; for, if the *Sinner* is *saved* without *Satisfaction*,

tion, then, Justice must be dispensed with, and its Honour for ever fall; but such a Way of saving Sinners doth not become the *wisest and most holy Being*. We conclude, therefore, that, as the *Salvation of Sinners* is no Way inconsistent with, or repugnant to, the Honour of God; it must be founded upon a *Satisfaction*. Now, the Quere is, Whether a *Creature*, as such, is capable to make *Satisfaction* to the *Justice of God*? It must be answered, in the Negative; because the *Justice of God*, which is offended by the *Violation* of his Law, is infinite, and, therefore, requires, for the Security of its Honour, an infinite *Satisfaction*, which it is impossible for any mere *Creature* to give. It is an old Maxim in *Philosophy*, that *nothing can give that which it hath not*; and it is no less true in *Divinity*, and manifestly so in the Case under Consideration; for it is impossible to imagine, that a finite Being can ever give an infinite *Satisfaction*; from whence it necessarily follows, that he that hath satisfied the *Justice of God* is more than a *Creature*, however dignified and exalted; but Jesus Christ hath given to the *Justice of God* full *Satisfaction*, and God hath declared from heaven his being *well pleased* with his

Son. The Prophet *Isaiah* saith, *The Lord is well pleased for his Righteousness sake*; which evidently proves his Satisfaction, and also that he is *God*; *God in Union to that Nature which obeyed and suffered*, whereby an infinite Worth and Value was given to the Righteousness and Blood of the *Man Christ Jesus*. Now, to deny that his *Godhead* gives a Dignity and Virtue to all he did, as *Man*, is to confound the Harmony of the Divine Perfections, in the *Salvation* of God's Elect.

Infinite *Wisdom* and *Love* proposed, in the Constitution of the Person of Christ, a Revenue of *Glory* to all the Divine Perfections; and it is the very Language of the everlasting *Covenant*, *Thou art my Servant, O Israel, in whom I will be glorified*. This was never done, if *Jesus Christ* did not satisfy the *Justice* of God; and he could never do it, had he been only a *Creature*. There are several other Arguments, by which the *Godhead* of Christ may be proved; but the Recital of them would swell this Work beyond the Compass proposed. However, there is one short Argument I would advance, before I proceed, which I draw from *John i. 3. All Things were made by him; and without him was not any Thing made that was made*. I conclude, that, if all Things

Things were made by the Lord Jesus Christ, and nothing was made without him; and he himself no more than a Creature, he made himself; which is so extremely ridiculous, that it deserves no farther Notice.

The good and gracious God grant me, and all his own Children, a *Salvation* from all *Arian* and *Socinian* Errors, which are destructive to God's Glory and the *Souls* of Men; which he will do sooner or later. This is too much the Preaching of this Age.

Some other Notions are spread abroad in the World; but, as they are very little regarded, they are not worthy my Notice. Perhaps, some will object, That I have passed over *Antinomianism*, though it is an Error of the Times, and too much preached in the present Age.

Answ. I know no *Antinomians*, who are Men of any Reputation in the World, or Esteem in the Churches, or are taken Notice of by any honest Men; for, as to what is commonly called *Antinomianism*, it is, in fact, quite the Reverse. It is not what Men are pleased to call *Antinomianism*, that constitutes it to be such; for how many have been stiled *Antinomians*, and their Principles represented, as tending to the greatest *Licentiousness*, who

would not have dared to have been guilty of half of what their Accusers daily practise. Let the Charge against them, called *Antinomians*, be proved, and then the World may with Justice believe it; but, till then, the Whole of their *Faith* is but *implicit*; they *believe* it, because their Teachers affirm it (who will, some of them, say any Thing against those who are no Friends to their *Pride* and *lordly Domineering over God's Heritage*) a poor Foundation; and it is greatly to be feared, that their *Faith*, in higher Matters, stands too much in, and upon, the *Wisdom* and *Authority* of their *Preachers*. As the Prophet saith, *The Priests bear rule by their Means; and the People love to have it so: But what will be the End of these Things? Surely, Shame and Trouble.* Let such remember, whatever their Teachers may tell them, that we *love the Law of God* better than they, and give it greater Honour than all the *Legalists* in the World; so that we are very improperly called *Antinomians*: But it hath always been the Fate of the Gospel to be thus reproached. *The alone Exaltation of the Lord Jesus Christ, our only Redeemer, and unconditional Grace* have been ever treated with Contempt, and aspersed, as leading to a *dissolute and sinful Life*; but sure I am,

as was before observed, that the great and glorious Things of *Free Grace* more promote *Holiness* of Life and Conversation than all their *legal Stuff*. We proceed now, in the second Place, to shew,

II. What those Doctrines are that the *Ministers* of a Redeemer preach; which is the Duty of all those who call themselves *Ministers*.

Ist. The Doctrine of *absolute Election*, in the *pure Mass*, above the Consideration of the *Fall*. I do not mean, that God was *ignorant* of the *Fall of Man*; but only that *Election* had not its Original under that Consideration. *Election* is an Act of *free Love* to a certain Number of pure Creatures, by which they are *chosen* out from among the rest of the same Species, in a *Head*, for the Enjoyment of God in a State of *everlasting Glory*; and this from before the Foundation of the *World*. The rest of the Creation were left, in their *pure* and *unfallen State*, which some call *Reprobation*; and they understand it thus, that God made Man with an *Intent* to *damn* him. This, I say, is what they understand by *passing by the Non-Elect*; and very horrid Conclusions have been drawn by the *Sublapsarians* from our stating of the Doctrine of *Election*. They themselves have otherwise stated it, and

put it in a Light that is more agreeable to them: They have asserted, that our Sentiments have a Tendency to render God *cruel* and *unjust*; *cruel*, to *pass by* or *reprobate sinless* Creatures; and *unjust*, to *intend* their *Damnation*. They judge, that Principles of this Nature are inconsistent with the Divine *Honour* and *Glory*; and they cannot conceive, that an infinitely *great* and *good* Being, who is all *Love* and *Benignity*, can disapprove *pure* and *holy* Creatures; and, according to their Scheme, God doth not *pass by* his Creatures, as *pure*, but as *fallen*, and designs their *Damnation*, as a *Punishment* for *Sin*; so that they are *left*, or *passed by*, as *fallen*. I must confess, that I have not any great Acquaintance with the Writings of the *Supralapsarians*; but, as far as I am capable of understanding this sublime Point, I do not see, but the *Supralapsarian* Scheme is the most just; and that God, according to it, can have nothing laid to his Charge, but *will be clear when he judgeth*, and *overcome* when he *condemneth*; which doth not appear so clearly in the *Sublapsarian* Scheme, tho' calculated to clear the most High of those Aspersions cast upon his Divine Majesty by the *Remonstrants*, as drawn from the *Supralapsarian* Scheme. We will, with
all

all possible Brevity, inquire into both these Schemes, and endeavour to set them in a true and proper Light, and then leave the *Christian* and *judicious* Reader to judge, which of these Schemes tends most to the Advancement of the *Honour* and *Glory* of him, who hath *treated* all Things to that End. According, then, to the *Supralapsarians*, God, in the *electing* of his People to *eternal Glory* in the Lord Jesus Christ, their Redeemer, when they were in a *sinless* State, above the Consideration of the Fall, was no way injurious to the rest of the Creatures; for they were left in a *pure* State, with a Sufficiency of Power to abide in it. He did not, by *passing* them *by*, lay them under a Necessity of being *damned* by *forcing* them to *Sin*; nor did he infuse into them vicious Principles, to *make* them *sin* and *fall*.

Object. But God knew that they would fall and perish.

Answ. It is granted; but what is all this to the Purpose? His *Knowledge* was not the Cause of their *Fall*; for, though he *knew* all Things, and consequently that his Creatures would *fall* and *perish*; yet he did not, as was before, *oblige* them to it; for their *Fall* was their own Act and Deed. They *destroyed* themselves, by

seeking out many Inventions; and, as they sinned against great Light and Love, in violating the Law of their Creation, God is not obliged by any Law, or any Revelation made of himself, to give them Grace and Salvation. It is very evident, then, according to this Scheme, that God is holy in all his Ways, and righteous in all his Works, with, and upon the Children of Men; and they can have nothing to object against his equitable Proceedings with them. They cannot say, that they were laid under a Necessity of being damned; for their Creator made them holy, and put them in Possession of the Felicities and Glories of a paradisaical State, which they have forfeited by Sin.

Object. What is all this to me? I was never personally pure; and, tho' Adam was, it doth not concern me. Must I perish for another's Disobedience?

Answ. It was the Will of the Law-giver to make this Law, and place innocent Adam under it, as a publick Head and Representative of Mankind. As such he stood; and, as such, he fell. Now, the Fall of Adam so far concerns his Posterity, that it renders them guilty; but yet God doth not punish them, until they are personally filthy. There is, therefore,

fore, no Room left for them to say, What, must we go down to Hell for another's *Sin*? No, no, they have *Sin* enough in themselves to sink them deep into the *Gulph of Misery*. But, on the other hand, let us a little consider the *Sublapsarian Scheme*, which teaches, that God *passeth by* none but such as he looks upon, as *Sinners*; he beholds their *Sin*, in all its aggravating Circumstances; and from this Consideration he assigns them over to *everlasting Destruction*, whilst he is pleased to shew *Grace* and *Pity* to some whom he designs to be Monuments of his *Favour* and *Compassion*. This is the *Sublapsarian Scheme* of *Election* and *Reprobation*; it asserts *Reprobation*, or a *Passing by* the Creature, as *impotent*, when it was in a State of Incapacity, and could not help itself; whereas, to be *cast off*, in such a *helpless* and *impotent* Condition, must inevitably prove the *everlasting Destruction* of all those whom God hath thus *passed by*; from whence it follows, that all those, who hold the Doctrine of *Election* and *Reprobation*, as under the *Fall*, do absolutely assert a *Pre-ordination* of those who are *passed* to *Damnation*, which leaves a Ground of Plea for the *Sinner*. He may say, When I was *reprobated*, I was looked

" up-

" upon, as in a State of Sin and Impo-
" tence, and entirely incapacitated to
" help myself; so that I am *damned*, be-
" cause I must be *damned*." Now, which
of these Schemes tends most to wipe off
the Reflections that are generally cast up
on the Divine Being, the former, or the
latter, the *Supralapsarian*, or the *Sub-
lapsarian*? I think the former; but
must leave my Readers to judge for them-
selves; for, if they are *spiritual*, they
can judge *all Things*, whilst themselves
are the Subjects of *no Man's Judgment*,
as the Apostle saith, *I Cor. ii. 15*. But he
that is spiritual judgeth all Things, yet *he*
himself is judged of no Man; or, as the
Margin more properly reads it, *discern-
eth all Things*, yet *he himself is discerne-
by no Man*. The *spiritual Man* can di-
cern *spiritual Things* from *temporal*, and
Truth from Error; he can discern some-
what of the *Mysteries* of God's World,
Grace, and of the *Beauties* of his Wor-
of *Glory*, by comparing *spiritual Thing*
with *spiritual*, whilst *he himself*, in his
Joys, Delights, and Rest, in his Concep-
tions of Divine Things, is *discerned by*
natural Man. This is the *Man* I leave
to judge the two Schemes.

Besides, let it be observed, according
to the latter Scheme, that the *Elect* them-
selv-

elves must be considered, as *sinful*, in God's *Election*; for that they were *elected* in the Lord Jesus Christ is evident, and will be agreed to by all who hold the Doctrine of *Election*; and consequently, the Redeemer, who was a *pure Head*, had an *impure Body*, in God's *Election*, which, for my own Part, I cannot admit; nor will it hold good, because the *Head* and the *Body* are but *one*: Now, God's *electing Love*, which was the Height and Spring of *Love* to Christ and his Church, could not, I humbly conceive, unite an *impure Body* to a *glorious and sinless Head*. From the Whole appears, that it is easiest to admit the former Scheme; and we conclude, that he who preaches the Doctrine of *absolute Election*, in this high and exalted Sense, will bring more *Glory* to God, and greater Consolation to the Saints, and strike great Confusion into the Wicked, than all other Schemes; for, give me Leave to say, in one Word, that the *Sublapsarian* Scheme strikes at the Divine Independence, since it leads the great God out of himself into a *Sink of Sin and Misery*, to teach Reasons of his Dealings towards the *Children of Men*, and also makes all the Doctrines of the *everlasting Gospel* to stand upon a *false and a rotten Bottom*.

If

If *Election* is founded upon the *Fall*, and all the other Doctrines of the *Gospel* as the Consequences of *Election*, then, the whole Scheme of *Grace* and *Salvation* founded upon the *Fall*; which sufficiently proves, that *Grace* and *Glory* stand upon a rotten Bottom, since the *Fall* *Man*, and not the *Lord Jesus Christ*, the Foundation of the *Elect's Grace* and *Glory*. For these and several other Reasons, the *Supralapsarian* Scheme of *Election*, and not the *Sublapsarian*, ought to be preached. But,

^{2^{dly}.}

The Doctrine of *Union* to the *Lord Jesus Christ*, in its Causes, Comitants, and Consequences, should be preached by all, who call themselves *Ministers* of *Christ* and the *Gospel*.

Now, this *Union* to the *Redeemer* either *natural*, *federal*, or *vital*; as the Preaching of these is of very singular Service to the *Saints*, and greatly tends to their *Joy in the Lord*, and *Consolation in the God of their Salvation*.

i. By a *Natural Union* to *Jesus Christ* I understand such an *Union* as there is between a *Head* and its *Members*. Such an *Union* as this did the *Elect* stand to the *Lord Jesus Christ*, before the *Foundation of the World*, as can be clearly proved from the *Scripture Account*.

the Creation ; for though the Soul of the Lord Jesus Christ did exist before his Body ; yet, as an Head, he could not exist without a Body, because the Term Head is relative, and supposes a Body. Now, if Jesus Christ is Head of his Church from everlasting ; (I mean, before the Foundation of the World ; for so I would always be understood, by the Word everlasting, when applied to the Mediator, as Head of the Church) if his Church did not then exist, he was a Head of nothing ; he was a Head without a Body. This is, to me, such unintelligible Nonsense, that I shall never be able, I think, to take it in ; nay, I am apt to believe, that Men, who are blessed with larger Capacities than I ever expect to be Master of, will never come into it, because it is monstrous as well as foolish ; so that we conclude, that Christ and his Church were one Body, in the Beginning of God's Way.

Object. This supposes the Pre-existence of all Souls, as well as the Soul of Jesus Christ.

Answ. It doth not only suppose the Pre-existence of the Souls of Men, but affirms it ; but in this I know I am going farther out of the common Road, than ever. Here I expect, that some will laugh, and say

say I am mad; and, others, that I am full of nothing but *Whims* and *Nonsense*. They will be enraged against me, and *think*, and *speak*, all manner of Evil of me; and for no other Reason, but because I do not *think* and *say* with the *Unthinking* and *Clamorous* of this Age. I know, there are some who will tell me that the Notion of the *Pre-existence* of *all Souls* was *Origen's Dream*, from the Schools of *Plato*; yet it is confessed to be true of the *Man Christ Jesus*. It is no Matter to me, if it was the Sentiment of the *Platonists*; for it does not, therefore, follow, that it is *false*; and, supposing it not to be true, I cannot apprehend that it is any great Evil, because I am not sensible, that it drags any *pernicious Errors* at its Heels; so that, if it be an Error, it is one upon the *right Hand*. But to me it appears plain, from God's Word, that *all Souls pre-exist their Bodies*; for, if *all Things were created in the Space of six Days, and all very good, all Souls were also then created*; and, if they were not created, till the Time of their *infusing* into the *Body*, it would necessarily follow, that the Work of *Creation* was not finished, and that God hath not ceased from *all his Works, and entered into his Rest*; but this Notion is so contradictory

to Scripture-Revelation, that I am constrained to treat it as *spurious*.

Object. The *Pre-existence* of *all Souls* cannot be true, because it is plain from common Experience, that we cannot tell, what were our *Conceptions* in this *pre-existent State*; but *all Souls*, upon their Existence, are capable of *Conception*.

Answe. If they are capable of *Conception*, it doth not, therefore, follow, that, in a *succeeding State*, I am capable of telling my *antecedent Conceptions*, so that there is no Force in the *Objection*; for if I cannot tell my *Conceptions* in my *Mind*, when, according to my *Antagonists*, did *exist* and *conceive*, how shall I be able to tell my Way of *conceiving* in a *re-existent State*? Let my *Objector* inform me, what *Ideas* he had of *Things*, when he was *born* into the *World*; and then he will demonstrate to me, that it is necessary to the *Pre-existence* of a *Soul*, or it to tell its *Conceptions* as soon as it *exists*: But, until my *Objector* can do this, he does nothing but raise a *Dust*, to *blind* himself and others. From the Whole it is manifest, that the *Soul* may *exist*, and yet not be capable of telling any of its *Conceptions*.

Object. But this Notion of the *Pre-existence* of *all Souls*, as united to the *Soul* of

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of Christ, their *Head*, who was God-Man, makes Christ the *Head* of the Non-Elect, and lays a Foundation for their *Salvation*.

Answ. The Lord Jesus Christ is a *Head* in a threefold Way; namely, of *Nature*, *Grace*, and *Glory*. Now, Christ, as the *Head* of *Nature*, is *Head* of the Non-Elect; for the Apostle saith; 1 Cor. xi. 3. *But I would have you know, that the Head of every Man is Christ.* Jesus Christ, as the *Head* of *Nature*, is the *Head* of the *whole Creation*; for all *Things* were made for him; and for his *Glory*; and all *Souls* proceed from him; for, when his *Soul* was *created*, it was as a great containing *Magazine* of all *Souls*; and as a *Vine* contains in itself all its *Fruit*; before it appears; so Christ, the true *Vine*; contains in himself all *Souls*; till they come forth into the *Bodies* assigned for them. Now, Christ, who is such a containing *Head*, must be *Head* of the Non-Elect; yet this does not secure their *Salvation*; nor lay the least Foundation for it; for though these *Souls* are *Branches* of Christ as the *Head* of *Nature*; yet from this *Stock* they cannot bring forth any *spiritual Fruit*; and, as they are in corrupte *Bodies*, they cannot bring forth any perfect *moral Fruit*. These, saith Christ

are such as my Father taketh away. John xv. 1, 2. *I am the true Vine, and my Father is the Husbandman. Every Branch in me, that beareth not Fruit, he taketh away; and every Branch, that beareth Fruit, he purgeth it, that it may bring forth more Fruit.* Now, I humbly conceive, that these Branches in Christ, the Vine, which may be taken away, are not those who are loved with an everlasting Love; for, if they were, then, is the Love of God in Christ mutable. If these were the Members of his mystical Body, and some of these taken away, then, is he maimed, and some of his Members would perish. From the Whole it is very evident, that Christ's Headship in Nature doth not secure, or lay a Foundation of Salvation for them, to whom he is Head of Nature; and, as the Redeemer is Head of Nature, he is Head of every Man, and consequently of the Elect. The Elect were never broken off from him, as the Non-elect were by the Fall, because Christ stood, as their Head, in a double Consideration beyond that of Nature; for he was their Head of Grace and Glory too, so that they have a Divine Sap, by which they bring forth good and gracious Fruit, and by farther Communications of Grace are purged, grow, and

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The Redeemer's Glory Unveil'd, &c.

bring forth daily more *Fruit*, to the *Praise and Glory of his Grace*, who hath accepted them in the Beloved. Thus, the *Elect* are really united to the *Redeemer*; he is their *Head*, and they are his *Members*; and to this *Union* are owing their *Life* and *Joy*. All their *Graces* flow from this *Head*; their *Faith*, *Love*, *Repentance*, *Evangelical Holiness*, and *Obedience* are the Consequences of this glorious and happy *Union*, though we live in an Age that tells us quite the Reverse. We are told, that our *Faith* unites us to the *Redeemer*. I would only ask these Gentlemen, from whence *Faith*, and every other *Grace*, comes, that unites to Jesus Christ? Their Answer will be this, certainly from Jesus Christ. From Jesus Christ! When all the Laws of Conveyance are stopped up, and the Way of Communication is broken off. If this is good *Divinity*, I am sure it is bad *Philosophy* for how my *Grace* can come from *Head*, to which I was never *united*, altogether unaccountable. But it will be granted, that this *Grace* to me from Christ, in order to my *Union*, is a Demonstration of his *Love* to me; which implies, that he loved one, not *united* to himself; and this makes the *Divinity* as bad as the *Philosophy*; wherefore, I conclude

that

that my *Union to Christ*, as a *Member of his mystical Body*, is the *Cause* of all the *Graces of God* in my *Soul*. This is what I call a *natural Union* to the *Redeemer*, to whom my *Soul* was *united*, before the *World began*. But,

2. The *Redeemer* and the *Elect* are *federally united*, they stand in one *Covenant*; for *Christ*, in the *everlasting Contracts of Grace* represented his *People*, as the *Head* doth the *Body*. We were in him; and he *covenanted* for us, as a *publick Person*: But this *Covenant* hath been already largely handled in the second Chapter, with our *vital Union*, in our *Participation of the Divine Life* in *Christ*. Our *Business* here shall be to speak a little to the *Causes* of this *vital Union*.

(1.) The *efficient Cause* is the *Love of God*, which constituted and set up the *Redeemer*, as our *Head*, to whom we are really *united*, as hath been shewn. If there is an *everlasting Union* to *Christ*, as some affirm (which is a glorious Truth, but not as they assert it, because they deny the *Existence* of the *Head* to which the *Body* must be *united*) give me Leave to ask such *Gentlemen*, Whether this *eternal Union* be an *Union* to the *Godhead*, or to the *reasonable Soul of Christ*? I am

sure it is to one, or the other: To the Godhead it cannot be; for it would be *Blasphemy* to assert, that *Creatures* are *one* with an *infinite Being*. The dreadful Consequences of this may, in another Performance, be displayed, if I am called to it, and my God give me Life and Strength; but I conclude, that none will be so *vile*, as to propagate such a Notion. Perhaps, it will be *objected*, that this *Union* was only *federal*. This *Objection* supposes a *federal Head*; but an *infinite God* cannot be a *federal Head*, unless he *covenant* with himself, which hath been sufficiently exploded. It may be farther *objected*, That the first Person in the Trinity made a *Covenant* with the second. I answer, That this is such a *dividing* of the Godhead, the Divine Unity, that it amounts to *Tritheism*, too gross an Error to be admitted by any, who are sound in the Doctrines of the *Unity* of the Divine Essence and a *Trinity* of Persons; for though I believe, that there are Three Persons in one Essence, and by Faith *distinguish* the first from the second, if I once *divide* them I make of them *Three Gods*, as they do who represent the Persons in the Trinity, as *stipulating* and *re-stipulating* one with another: I say again, these are more Gods than *one*; or else

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God covenants with himself. From the Whole I take it for granted, that we were not, are not, neither shall we ever be united to the Godhead; nor, according to the Sentiment of those Gentlemen, can we be united to the reasonable Soul of Christ, because it was not; so that there is an Union, whilst, in fact, there is none, for Union to nothing is Nonsense. In a Word, this Union to the Redeemer, from everlasting, is real and actual, or else it is only decreptive and intentional; if it be real and actual, it must be to some Head or Root; but, if it be only decreptive, why is all this Noise and Difference about it with them who believe the same? To hold everlasting Union, and yet to deny the Doctrine of the Pre-existence of the Redeemer, is building a Castle in the Air; for, if everlasting Union be a Truth, the Pre-existence of a real Mediator is a Truth also; but if the Pre-existence of the Mediator is not true, then, everlasting Union is a Lye, as appears from what hath been already observed. If I meet with a Reply, I suppose it will be from this Quarter; though I imagine the Gentlemen of the other Side of the Question will be ready to say, that it is not worth their while to meddle with such an out of the Way Man as me,

However, if I am to have an Answer, pray let it be to purpose in this Way; and I shall give Attention to it, but to nothing else. But, to return to the Work, we may see, that the *efficient* Cause of this Union is the *Free Grace* of God.

(2.) The *meritorious* Cause is the *Love of Christ*, our great Mediator and Redeemer, who was our *Head of Representation* in *Covenant*, and in the Execution of it, in his *Life and Death*.

(3.) The *formal* Cause is the *Implantation of Grace* in the Heart, whereby an *elect Vessel* becomes a *Believer*, and possesses all the Habits of the *Divine Nature*, by which he *dies to himself*, and all created Excellencies. Mundane Honours are to him but *Toys and empty Bubbles*; and he *lives to God*, and upon Things that are permanent and durable which are *everlastingly at God's right Hand*.

(4.) The *final* Cause of this *vital Union* is a *Meetness* for the *heavenly World*. The *Graces* are handed down to us, not to give us a *Right to*, but to make us fit for that glorious State: *For without Holiness no Man shall see the Lord*. Without the *imputed Righteousness* of Jesus Christ no Man can *see the Face of God in Peace*

and

and it is also impossible, without the *Holiness* of the *new Creature*, to see the Face of the Lord with Joy. Nay, Heaven, and the Felicities of that blessed World, would be no Heaven at all, to a Man destitute of the *Holiness* of the *new Creature*; for the Work and Employment of that State is *spiritual*, and suited only to the Senses and Faculties of the *new Creature*. This is the *final Cause* of the *vital Union* to Jesus Christ, even a *Meetness* for the heavenly State. The Concomitants of this *vital Union*, which Ministers ought to preach, are these,

[1.] Sweet *Intimations* of the *Love* of the Redeemer, a holy earnest *Cleaving* to him, and strong *Desires* after a nearer and closer *Fellowship* with this glorious Lord. The Soul cries out with the Spouse in the *Canticles*, *Let him kiss me with the Kisses of his Mouth*; for his *Love* is better than *Wine*. The holy *Longings* of a *gracious* Soul may be seen more largely, as hath been shewn, in the second Chapter of this Book.

[2.] Another Concomitant of this *Union* is a *visible Freedom* from *Guilt* and *Fear*. These are taken from off the *Conscience*; the *Fears* of *Hell* vanish, and all *Horrors* expire. Ah! this is a happy Concomitant of *vital Union* to a Redem-

er; for, though the Soul before was in ten Thousand Terrors about its eternal State, upon this *Union*, they all disappear. I will not say, that they never shew themselves again; for they frequently do, as we find by woful Experience; yet I believe it is often owing to the Preaching which the poor Soul sits under, for they, who sit under a *legal Ministry*, are often in great Danger of being in the greatest *Darkness* about their State. I know it by my own Experience, that, when I sat under a *Law-Ministry*, I was in continual Ups and Downs, and could never arrive at any *Certainty* about my State; but, when the Lord was pleased to bring me under the *clear Light* of the *Gospel*, by the *Ministry* of his Servant, Mr. Joseph Hussey, I was brought to live a more *comfortable* Life. My Guilt did not return so often upon me; for I had now the *Blood of Sprinkling* to go to; and I saw the *Covenant* in all its Stability and Firmness; so that my Soul came to an Anchor, where I did ride sweetly, and with abundance of Joy.

But in the third Place, the Consequences of this *Union* are,

First, A Communication of greater Degrees of *Faith*, *Love*, and *Obedience*, to supply all the *spiritual* Wants of Believers, and sup-

support them in their Christian Course; whereby they grow up into Christ, their Head, in all Things, and become strong Men and Fathers in him; for they are not always Babes, unskilful in the Word of Righteousness, and tossed to and fro with every Wind of Doctrine, but are growing in Grace, and in the Knowledge of their Lord and Saviour Jesus Christ, wherein they enjoy Peace of Mind, and a Satisfaction in their Condition.

Secondly, Another Consequence of this Union is Perseverance. They, being thus united to Christ, shall bring forth Fruit, even to old Age; for he, who hath began a good Work, will compleat it, and they shall hold on their Way: And, because their Hands by Grace are made clean, they shall grow stronger and stronger; for their Path is as the Morning-light, that shines clearer and clearer to a perfect Day. They shall hold out to the very End; for, being in Christ by Free Grace, they shall never fall from him. The Grace they have from Christ is an Argument, that his Heart is full of Love to them; and whom he loves he loves to the End. His Love is unchangeable; he hates putting away, and will never give up his People, but will rest in his Love, and by continual Supplies of his Grace bring them to the End

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of their Faith, even the Salvation of their
Souls.*

Thirdly, Another Consequence of this Union is the Enjoyment of the Kingdom of Glory, in the thousand Years Reign of Jesus Christ. This Kingdom is a Kingdom of Rewards, where all the Graces of the Spirit shall be rewarded; and they, who have done most for Christ under the Influences of the Holy Ghost, shall be put in Possession of the greatest Glory. Here every Man must appear, in his own Order; Christ first, and then they who are Christ's. First the Apostles; for in this State he shall place them upon twelve Thrones, judging the twelve Tribes of Israel. This can never be understood of the eternal heavenly Kingdom, for there all Judgment is over; and I am sure it is not applicable to the present Dispensation of the Gospel. It must, therefore, be the Kingdom in the thousand Years Glory; for the Saints shall live and reign with Christ a thousand Years, which is not true of any Believer under the Gospel; nor can it be applied to the heavenly State, because that is eternal. After the Apostles in this Kingdom are the Martyrs and Confessors, such as loved not their Lives unto Death, but were willing to forsake Honours, Glories, Crowns, and Dignities, for a

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Redeemer; the Ministers, and those who have done much for Christ and his Cause. They, who have turned many to Righteousness, shall shine like the Sun, throughout the Whole of this Kingdom; and they who have done much for the Redeemer's Interest, and for the Support of his poor Saints, shall be highly honoured in this glorious State: For then shall the King say unto them on his right Hand, Come ye blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World. For I was hungry, and ye gave me Meat; I was thirsty, and ye gave me Drink; I was a Stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in Prison, and ye came unto me. These are they who were the Objects of electing Love, and under the Influences of mighty Grace had lived to the Honour of a Redeemer, and the Joy and Support of his Church. They had been faithful in a few Things; and now they shall be made Rulers over many Things, and must enter into the Joy of their Lord. All the Saints shall be admitted into this Kingdom; for the Lord our God will come, and all his Saints with him; and they shall sit down together, as the happy Result of a vital Union, and the following of him in Regeneration.

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ration. There the Saints shall see his Face with Joy; and all human Laws shall be abolished for ever. The Law shall go forth from Zion, immediately from the Mouth of the King upon his Throne of Glory, and all Tyranny shall cease; for the Consciences of Men shall no more be imposed upon. Here Zion shall dwell safely, and none shall make her afraid; for she shall be a quiet Habitation, a Tabernacle that shall not be taken down, nor one of her Stakes be removed, or any of her Cords be broken. This State will be a Preface to the eternal Glory; and this is the Kingdom in which Christ will judge the Quick and the Dead, and render Rewards unto his Servants the Prophets.

I know, that there are many who treat this great Truth with Contempt, and do not believe a Tittle of it: But I would here take Leave to ask such, what they will do with all those Texts that speak of Rewards, and their Degrees, as they are founded upon Grace and Holiness? For Instance, that Text where our Lord saith, to him who had improved his five Talents, *Well done, good and faithful Servant, be thou Ruler over ten Cities;* and to another, *Be thou Ruler over five Cities.* Here are Degrees of Glory; and they are founded upon the different Degrees of Grace;

Grace ; for he, who had the greatest Degree of Grace, had the greatest Share of Glory. I would only know, where these Rewards in their different Degrees are to be enjoyed? If they answer, in Heaven, then, I say, Heaven is not the Reward of Christ's Righteousness ; for, if it is the Reward of inherent Grace, it is not the Reward of the Imputation of the Righteousness of a Redeemer, which subverts the very Foundation of our Salvation. This leads me to conclude, that eternal Glory is not the Reward of inherent Grace ; nor are there any Degrees in that eternal State ; for, as it is a Reward of the Redeemer's Righteousness, and that Righteousness is upon all who believe without any Difference, the Glory of the heavenly State is the same to *all the Heirs of Promise*: And the contrary can never be proved, until it be made out, that the Righteousness of Christ is imputed more to one than another. To conclude, I only desire those Gentlemen, who are Enemies to the thousand Years Kingdom of Glory, that blessed State of Rewards, to give the World a Sense of these Texts, that speak of Rewards, consistent with the Honour of the Redeemer and his Righteousness, with its equal Imputation to all the Elect. This Doctrine of the Re-

Redeemer's Kingdom is full of *Comfort* and *Encouragement* to the *People of God*, in their Passage through this World, and hath a Tendency to promote *Godliness*, in Heart, Lip, and Life; and it is the Duty of every *Gospel-Minister* to preach it, as such.

Fourthly, Another Consequence of this *Union* is the *heavenly State*, when the *Kingdom* now spoken of shall come to a Period; for it *must be given up to God, even the Father*. Then the Redeemer, with a *pure Body*, will enter into the *heavenly World*, where his *People* shall be for ever with him; but the *Glories* and *Felicities* of this State have been largely handled, in the preceding Chapter. Thus much for the Causes, Concomitants, and Consequences of a *vital Union* to the Redeemer. These Things, less or more, are preached by the *Ministers* of Jesus Christ, and ought to be the Preaching of all who call themselves so: And sure I am, it would bring more *Glory* to God, more *Honour* to a Redeemer, and greater *Comfort* to the Saints, than all the *legal Trash* of our Age, which can bring none at all; nay, it is so far from doing so, that it *robs God of his Glory, Christ of his Honour, and the Saints of their Comfort*.

3^{rdly}. Gospel-Ministers preach the Doctrine of *inconditional Justification in the Sight of God, before the Foundation of the World.*

4^{thly}. They preach the *Pardon of Sin in a Way of Free Grace*, without any *Conditions* on the Part of the Creatures.

5^{thly}. They preach the Redeemer's *Divinity*, in Opposition to *Arianism*, and are helped to take special Heed, that they do not give away the *Cause*, as many do, through their *Unskilfulness in the Word of Righteousness*.

6^{thly}. They preach the Redeemer's *Satisfaction*, against *Socinianism*.

7^{thly}. They preach the *Authority of Divine Revelation*, in Opposition to the *Deists*.

8^{thly}. They preach the *Antiquity* of the Redeemer's Person, as *God-Man*, before the *World began*. They rejoice, that they have a Foundation for all they say of *Covenant-Grace* and *Union*; for all that others say of an *everlasting Covenant* or *Union*, without the *God-Man*, is entirely groundless.

9^{thly}. They preach the *Sovereignty* of the *Holy Spirit*, and the *Irresistibleness* of his *Work and Grace upon the Hearts of the Elect*.

10^{thly}. They

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10^{thly}. They preach the *final Perseverance* of the Saints.

11^{thly}. They preach the *Dreadfulness* of being found out of the Lord Jesus Christ, in the *great Day of Accounts*.

12^{thly}. They preach the different Estates of the *Righteous* and the *Wicked* to all Eternity.

These, and many more Truths, must be preached; and such as are consistent with these and themselves. They are to be *preached*, not *offered*; they must be *preached freely*, and left to the Holy Ghost to make what Use and Application he pleases of them. I confess, I have been somewhat bold in offering to *dictate*; and I hope I shall obtain Pardon, because what I have done was in *Love* to my God, *Zeal* for his *Honour* and *Truth*, and the *Comfort* and *Liberty* of his *Chosen*. But do not mistake me; for I do not *cry Quarters* for any Thing I have said, No, No. I crave no other Favour, than to be treated as a *Man*; and I know, if such a one takes me in hand, I shall be so treated. Perhaps, some will say, how can you expect any kind or tender Treatment, when you have dipped your Pen in Gall, and with the greatest Bitterness have wrote against all the *faithful Ministers of Jesus Christ*, whom

whom you have treated reproachfully,
and set yourself up to be their *Dictator*.

Answ. This is a heavy Charge, and what I would not be guilty of, for all the World. God forbid that I should ever speak against the *faithful Ministers* of Jesus Christ. All that I have been doing is only a *Correcting* of those who err, in some of the glorious Doctrines of the Gospel, and preach such Things as tend to the *Dishonour* of the Mediator, and the Holy Spirit. I am so far from reproaching the *faithful Ministers* of the Lord Jesus Christ, that I *love*, highly *esteem*, and *honour* them, *for their Work's sake*; which is the Duty of all to their *Ministers*.



C H A P. VII.

*The Portion which Believers have in
the Redeemer.*

IN treating of this Point, I shall shew,

- I. What is the *Saints Portion* in the Redeemer.

H. The Properties of this Portion.

To begin with the *First* (viz.) to shew, What is the *Saints Portion* in the Redeemer.

1. They have a *Portion of Wisdom*, which can never be exhausted. It is by the Communication of this that they are enabled to demean themselves *wisely*, in their *Day and Generation*. This *Wisdom* is good and *pleasant*; for, when a Man is brought by Affliction, Sorrow, and Darkness, to his very Wits end, it will be his *Guide* and *Director*; and he shall know how to *think* and *behave* in a becoming Manner. He shall *understand* what others are ignorant of; he shall *know the Loving-Kindness of the Lord*, the *Secrets* of his *Covenant*, and the *Riches* of his *early Grace*, and *walk* in the *Comforts* of it. His *Portion* in his Redeemer makes him *wise to Salvation*; and the Apostle saith, that

all the Treasures of Wisdom and Knowledge are hid in Christ: Unknown Treasures; for they are hid; so that, Believer, your Portion in your Redeemer, in the great and high Degrees of it, is still to come; for, when thou comest to Glory, thy Portion shall be opened to thee; and there shall be poured into thy Soul such Measures of Wisdom, that thou shalt see and know Things which could never have been understood without this Wisdom: And, at present, under all our Follies, this Wisdom is our Portion. Our God now beholds us wise in this Wisdom; for the Redeemer is of God made unto us Wisdom, to cover our Foolishness, as well as to direct us in our Christian Course. Believer, it is possible, that thou canst not account for many of the Dispensations of Divine Providence, at present; but, by and by, when thy Portion is paid, thou shalt account for them all.

2. Believers have in their Redeemer a Portion of Strength; and they can say, that the Lord is their Rock and strong Tower, their Refuge and Strength in Time of Trouble. They have in him Strength sufficient to bear all the Burdens, which, in this Life, he is pleased to lay upon them. " Ah! saith the Soul, I have in him daily Strength for daily Trials;

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" and I find, that, in waiting upon him,
 " my *Strength*, according to his Pro-
 " mise, is *renewed*; so that my *Portion*
 " of *Strength* in Christ is handed out to
 " me, in proportion to my *Wants*. O
 " blessed be his Name, I have found his
 " *Word* to be *true* from my own com-
 " fortable Experience; for, according to
 " my *Day*, so hath my *Strength* been:
 " *Strength* to perform the Duties of Re-
 " ligion with *Delight*; and *Strength*,
 " when I have done, to *live above them*;
 " *Strength* to *trust* my God, for Time
 " and Eternity, and to *live upon* my dear
 " Redeemer's *Fulness*, above all *out-side*
 " Religion, and the *Pleasures* of this
 " Life; *Strength* to carry me to my *Dy-*
ing-Bed with *Peace*, and to conduct
 " me with *Joy*, through the *dark Valley*
 " of the *Shadow of Death*. The *Staff* or
 " *Strength* of Christ is my *Support* in this
 " *gloomy Vale*; for the *Word of the Lord*,
 " in his *Promises*, is *Strength to the Up-*
 " *right*, in which the *Righteous walk*,
 " and all the *Glory* of their *Strength*
 " stands only in the *Redeemer*."

Believer, perhaps, at present, thy *Portion*
 is not in this *Measure* handed out to thee;
 yet thou *hast* it, it is *thine*; and thou *shalt*
 have as much of it in this *World* as shall
 be sufficient to bring thee safe to *Glory*,
 though

though thou mayest not have so much as to make all thy *Way* thither joyful; but, upon thy Arrival there, thou shalt have *Strength* enough from Christ, thy *Head*, to enable thee to perform all the Services of that blissful State, without *Weariness* or *Fainting*, to Eternity.

3. Believers have in their Redeemer a *Portion* of *Holiness* or *Sanctification*. The Communications of it, at present, are but *short* and *scanty*; indeed, we have a small Part of our *Portion* of *Holiness* from the Redeemer, but it is not all our *Portion*; for it is only a *Pledge* or *Earnest* of what we are to have, when we come to full *Age*. We are often mourning under a *Sense* of our *Want* of a greater Measure of *inherent Holiness*, bewail our *Leanness* and *Deformity*, and pray for an *Alteration*: But this is our *Glory* under all our Straits, that we have as much *Holiness* in a Redeemer, as will qualify us not only for the *Company* of *Angels*, but for *dwelling in the Presence of God*; for the Believer, when his *Portion* of *Holiness* in Christ is paid him, will be *pure even as Christ is pure, holy as he is holy*. This is such a *Holiness* as *Legalists* never can attain to, by all their *Doings*; for all their pretended *Holiness* is nothing else but a Sort of *spiritual Wickedness*, because it

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leads from the Redeemer's Righteousness; but this Holiness always leads to it; and that Christ hath in him a Portion of Holiness to, and for his People, is evident from Scripture; for he is of God made unto us Sanctification, and in the Purity, that fills his human Nature, as it shall be communicated to us, we shall stand before God for ever.

O how sweet and pleasant will this happy Day be, when our Portion shall be fully given us, and the old Man turned out of House and Home for ever! Then shall we be filled with the Perfection of Holiness, and never more have any Desires to the Creature; for all our Delight shall be in the Lord. We shall never be troubled with an unbeliefing Heart; no Darkness shall remain in our Understandings, no Rebellion in our Wills, no Inclination in the Affections, but towards our God in the Redeemer; no Error in Judgment, nor Guilt in our Consciences for ever. This blessed State admits of no Fears, it being a State of perfect Love; there our Portion of Holiness shall be fully paid us, and we shall be made like unto the Son of God.

4. Believers have in their Redeemer a Portion of all necessary Grace, in order to their Meetness for Glory, and their safe

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Conduct through this World. When Believers examine themselves, they find that their *Measure of Grace* is small; but that which supports them is, that they have a *Sufficiency* in their Redeemer, who will in a Way of *Faithfulness* hand out to them all they want; and their *Faith* is founded upon the *Promises of Grace*, that they shall have *Faith* enough to carry them through all their Difficulties, bear them up under all their Sorrows, and make their Way easy to the World of Bliss; and, when they are under strong *Temptations*, and are ready to sink in deep *Waters*, they then find a *Supply* from their Redeemer and *Guardian*, which enables them to keep their Standing. It is the repeated Experience of this that encourages them to rest in their full *Portion*; for in Christ there is *Faith* enough, and of every Kind; and this is their *Glory*, that in their Redeemer they have a *Faith of Adherence*, of *Reliance*, and of *Assurance*. They are satisfied, that every Act of *Faith*, which they are to put forth, is already in *Christ Jesus* their *Lord*, and shall be given to them by the *Holy Ghost*; they can see, that all *Salvation-Work* is done in God, and is finished, as to their *Right to Glory*; and what remains is only to be done in them by *Grace*.

of a *Divine Operation*, and all that *Grace* is ready for them in their *Redeemer*, and shall be *made theirs inherently*. It is true, they *feel* but little *within*; and, if they had no more *without*, they would have no Foundation for *Comfort*, all Hopes of *Joy* and *Bliss* would *vanish* and *disappear*. O how *miserable* must they be, who have no more *Grace* than what they have *within*! If this was all their *Portion*, they would presently come to *Poverty* and an *everlasting Jail*; but they can *bless* their God for ever, that their *Portion* is *in their Redeemer*, and not *in themselves*. They see, in all their *contracted Love* to Christ and his People, that they have in him such a *Spring of Love* as can never be exhausted, and can, under the *Manifestations* of this *Love* to their Souls, go forth in strongest Passions of *Love* to him and the Saints; they can look upon Christ as the most *delightful* and *glorious Object*, and the Saints as the *most excellent of the Earth*. But, alas! their *Love* soon flags both to Christ and his People, a *Coldness* overtakes them, and they become *indifferent*. Now, this is all their *Glory*, that they have in, and shall have from their *Redeemer* such a *Measure of Love* as will admit of no *Abatement*, but be always *perfect, strong,* and

and vigorous; but this will be in *Heaven*, and not before. O blessed Portion of *Love* in Jesus! Blessed, may we all say, be our God for ever and ever! who will fill his People with as much *Love* as shall redound to his own *Glory*, the Honour of Christ, the *Praise* of the Holy Ghost, and the *Comfort* and *Good* of their own and others Souls, whilst in this World; so that in the Redeemer they have *all Joy in the Lord, as the Rock of their Salvation*; but, alas! their Joys are like their other *Graces*, often gone, or else very low; and, if their present Joys, which are intermixed with so many *Sorrows* and *Troubles*, were *all their Portion*, what unhappy Persons would they be? for they are generally *despised* in the World, and undeservedly *reproached*. Now, if they had not before them greater Joys in view, they would be of all Men the most miserable; but this is the Matter of their Satisfaction, that they have greater Joys in their Redeemer, which they shall partake of beyond the *Grave*, in a World of perfect *Bliss*, where they shall *delight* themselves for ever in *their God*: And it affords Joy to them, now, through the great and gracious Hand of God upon them, that they are not left to go on without their *Joy in the Lord*; for their *Joy in him*

him hath been Strength to their Souls, and they have been made to sing upon their high Places. Their Joys fill their Souls with earnest Longings to be in the Perfection of Joy and Pleasure at God's right Hand; they want the Whole of their Portion at once, and desire to depart to the Realms of Blessedness, where is the Fulness of their Portion; so that, at certain Times, their Joys have been made to abound. Well, Blessed be the Lord, that all their Joys are safe in their Redeemer; for he was anointed with the Oil of Gladness above his Fellows, and for his Fellows, his chosen and redeemed ones.

There is also a Portion of Hope for the Blessings of the eternal World. Our Hopes sometimes run very low; but in Christ we have a full Portion, and by the daily Communications thereof we are made to hope to the End; and, if it was not for these Supplies we should fail, and our Expectations would perish. Hope is a Grace of the lowest Rank, and where it is wanting there is nothing to give the Soul the least Degree of Quiet; but this we have found, when all Hopes have seemed to fail us, that a Door of Hope, in a Valley of Trouble, hath been opened unto us; so that a sufficient Portion of this Grace is laid up for us in our Redeemer, and

and we are kept in *Peace*, and *Quiet*.

Rest is also our *Portion in the Lord*. Jesus Christ rests in his *Love* to his *People*, and they *rest* in him ; and their *Portion* of *Rest* and *Peace* in Christ vastly surpasses their present *Rest* and *Peace*. As the Prophet *Isaiah* faith, *Thou wilt keep him in perfect Peace, whose Mind is stayed upon thee*. But the Redeemer's Mind was *stayed upon the Lord*, and he was *kept in perfect Peace*; which *perfect Peace* he possesseth and holds, as his *People's* everlasting *Portion*, which, in some good Degree, though not to *Perfection*, they enjoy in this Life. Now, *Peace* is brought home to their *Consciences* by the *Spirit*, in the Application of the *Blood* of the *Cross*, and they are made to go on in peaceful Paths, as *Foretastes* and *Samples* of what they have in Reversion, where all *Peace* shall be enjoyed for ever, and extended to them like a *River*, without the least *Interruption*. Here they *rest* in God, yet meet with many *uneasy Hours*; but, when they receive their full *Portion* in the other World, they shall *rest* in the *Bosom* of infinite *Love*, *Wisdom*, *Faithfulness*, *Power*, and *Immutability* for ever, in a Divine *Tranquillity*. This is their *Portion*; and all their *Graces* are kept alive by daily *Communications*

tions of *Love*. All this, and a thousand Times more, is the *Believers* happy *Portion* in their *Redeemer*. Whatever their State and Condition be, they have a *Sufficiency* in Christ for their *Help* and *Relief*, *Support* and *Consolation*. If they are *poor*, they have a *Portion* of *Riches*, which are great and *inexhaustible*: *Riches* and *Honours* are with me, yea, durable *Riches* and *Righteousness*, that I may cause those who love me to inherit *Substance*, and I will fill all their *Treasures*. i. e. Every *Faculty* shall be enriched; the *Understanding* with *Light*, the *Will* with *Liberty*, the *Affections* with *Regularity*, the *Judgment* with *Discerning*, and the *Conscience* with *Peace*. If *naked*, they have a *Portion* of *Clothing* to cover them, and to bide their *Shame*; if *sick*, or *wounded*, *Health* and *Healing*; if *hungry*, *Food*; if *thirsty*, *Drink*: And, in a Word, all good *Things* are in Christ; and, therefore, to him do *Believers* look, for all *Supplies*, according

Psal. xxxvi. 8. to the *Psalmist*, and are abundantly satisfied.

5. A *Portion* of *Glory*. The *Saints* have in *Hand* great *Things*, but far greater in *Reversion*. The *Hope* that is laid up for them in *Heaven* is beyond all their present Conceptions; and they know that their *Redeemer* is, now, in the Possession of these Felicities, in their *Names* and

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Nature, which are nothing less than Mansions of Glory ; a House not made with Hands, eternal in the Heavens ; an Inheritance incorruptible and undefiled, and that fadeth not away, reserved in Heaven for them. But I now proceed to shew,

II. The Properties of this Portion.

1. It is an *ancient Portion*. It was put into the Hands of Jesus Christ, before the World began, as manifestly appears from 2 Tim. i. 9. *Who hath saved us, and called us with a holy Calling, not according to our Works, but according to his own Purpose and Grace, which was given us in Christ Jesus, before the World began.* This plainly shews, that our God and Father was pleased to give to us, in the Hands of our *federal Head, Grace and Glory*. The Lord Jesus Christ saith, that he had a *Glory with the Father, before the World was*; but this *Glory of Christ was veiled*, whilst he was in this World; it was a *Glory* that he did not then possess, and, therefore, could not be his *essential Glory*, as *Jehovah*. It was, then, a *Glory* which he had, as *Head of his Church*, unto which he was then going, as the *God-Man*, and the same *Glory* from which he came; and this demonstrates, that he had in Possession for his *People*, both *Grace and Glory*, before the highest

Part

The Redeemer's Glory Unveil'd, &c.

*Part of the Dust of the World was made.
Blessed be God, it is not a Portion of Ye-
sterday that is conferred upon us, at Be-
lieving. No, no; for our Believing, as
hath been shewn, is a Part of our Por-
tion. Our Portion then hath on its side
the Glories of Antiquity, which proves,
that the Elect were very early upon the
Records of Love; and their God and Fa-
ther hath very highly expressed his Love,
in the rich Provision he hath made for
them in their Redeemer. The happy
Portion given them in Christ, was before
their open Existence or Appearance in
this World; yea, before the Frame of
Nature was fixed, which renders it ama-
zing, and fills the Heaven-born Soul with
such Joys and holy Extasies of Delight,
that make him break out in great Admira-
tion of this ancient Love, and say, "O
" wondrous Love, which took its Rise
" before Time, yea, from Eternity, that
" laid up for me, in my Redeemer, all
" the Treasures of Grace and Glory! O
" that I had more of this blessed Portion
" in my Soul, then would I bless and
" praise, admire and adore, more than I
" do, the Wonders of God's ancient Love,
" in giving to me such a happy Portion in
" my Redeemer, before his Works of Old;
" but, alas! I must wait, until I come
" to*

" to the Original of my Joy and Portion ; where I will praise, love, and adore, without Weariness or Fainting, for ever."

2. It is a *free Portion*. It is given by the *Donor*, without Money and without Price. The *Saints Portion of Grace and Felicity* is given to them, without any Consideration of their *Tears, Prayers*, or any other Duties whatsoever ; for none of them were ever *designed*, as the *Causes* of any of their Enjoyments. No ; for what God gives to his *People* he gives like himself ; he doth not look out of himself for the Reasons of his *Gifts* to his *Chosen in Christ* ; if he did, he would not be the *efficient Cause* of his own *Grace and Favour*, which carries in it a very dreadful Consequence, for it strikes at his *Independency*. I cannot see, that there could be any *Cause* in us of our own *Graces* ; for, before *Grace*, there is nothing but *Sin and Wickedness*, which can be no *Cause of Grace*, nor of our *Portion from God*. We must conclude, then, that our *Portion* is *free* ; and it farther appears to be so from its *Antiquity*, before our *Existence* ; and consequently our *Goodness* could not be the *Cause* of this *Portion*.

Object. But it was given, upon the Consideration of our *Goodness*.

Answ.

Answ. From hence it follows, that there is a *Good* in the *Creature* that never was in *Christ*, nor derived from him; for, if my *Goodness* was the *Condition* of my *Portion* in *Christ*, then, my *Goodness* is not that *Portion*; unless my *Portion* be the *Condition* of my *Portion*, which is very irrational. My *Portion* of *Glory* also is given me *freely*. I cannot *purchase* it; for all my *Graces*, at best, are but *Preparations* for that State. If any call this a *Condition*, their *Heaven* and *Glory* are *conditional* too: But *Heaven* and its *Blessedness* are not *conditional* in a strict and proper Sense. Indeed, we cannot be *saved* without *Grace*; yet we are not *saved* for it; and though we cannot come to *Heaven* without the *Graces* of the *Spirit*, yet we come there without *Conditions*, because we come there, not for our own *Doings* (for the *Graces* of the *Spirit* are not *ours*) but for his who wrought them; so that my *Portion* in *Christ* is a *free* and *inconditional* *Portion*. This Consideration leads me to admire the *Goodness* of my *God*, because it is the *Security* of my *Peace* and *solid Joy*; for, when I seriously consider what my *God* hath done for me, in giving to me such a *Portion* of *Grace* and *Glory* in my *Redeemer*, upon the Consideration of *nothing done*

done in me, or by me, I am filled with steady and unshaken Pleasure; for as nothing in me could be the Cause of my Portion in Christ, so nothing done by me shall occasion the Forfeiture thereof. The Soul, that is blessed with a Divine and heavenly Principle, in these Conceptions, will praise and glorify his Donor.

3. It is a *safe and sure Portion*; it is *out of the Reach of all our Enemies*; neither *Sin, Devils, nor Men*, can take it from us. It is *laid up*, where these *Thieves cannot break through, and steal*. They do *sometimes, nay, very often, plunder* us of all our *Joys and Comforts*, and carry away from us those *golden Delights* which we enjoy, in our Passage to the World of *Honour and Renown* before us; but, *Glory be to his great Name*, they only *rob* us of a few of our *Traveling-Conveniences*, whilst our *Portion* is *safe* before us, in our *Father's House*.

4. It is an *inexhaustible Portion*, which can never be spent. It is such a *Bank, a mighty Fund*, that let us *draw*, as much and as long as we will, our *Portion* is still the same, and is no way *impoverished*. The *Spanish Ambassador*, who had the Curiosity to see the *Treasury of Saint Mark in Venice*,

X was

was observed to grope into it ; and, being asked the Reason why he did so, he answered, *It was to feel, whether it had a Bottom ; which, saith he, I perceive it hath : But the Riches of my Master have no Bottom*, alluding to the Mines. Oh, may not Believers say, that they have looked into the *Portion* and *Riches* of Time and Sense, and perceive, that they have all an *End*, that they may soon come at the *Bottom* of them ! But their own *Portion* of the Lord Jesus Christ can never be fathomed, nor the *Bottom* thereof sounded.

5. It is a *pleasant Portion*. It is *pleasant*, at present ; and it is *pleasant*, in Time to come. Our *Portion* here is attended with such *Delights* and *inexpressible Joys*, that all the *Scepters*, *Thrones*, and *Diadems* of the whole *World* cannot yield *Pleasures* to equal them ; and the *Joys* and *Pleasures*, that our *Portion*, at present, gives us, influences us to *despise*, when set in Competition with our *Portion*, all the *Glory* of Mortals ; and that it will be *pleasant*, in the *World to come*, hath been evinced at large.

6. It is an *eternal Portion*. When Millions of Ages shall have rolled over our Heads, in that bright and *everlast-*

ing Day, in which our Sun shall never go down, we have then as long to dwell in the blessed Fruition of our God, the Enjoyment of whom will be in the Man Christ Jesus, our everlasting Portion; where we shall celebrate the Praises and Glories of the Ever-blessed and Almighty Trinity, as our One only living and true God, and be encircled in the Arms of essential Love, for ever and ever.
Amen.

F I N I S.



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The Kingdom of God is never
far off from us. We have a responsibility to spread
the gospel of our Lord Jesus Christ throughout the world.
The kingdom of God will be established when we do this.
Jesus gave us the command to "Go therefore and make
disciples of all nations, baptizing them in the name
of the Father and of the Son and of the Holy Spirit,
teaching them to observe all that I have commanded you;
and lo, I am with you always, even unto the end of the world." -
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